

STUDIES in the APOCALYPSE
OF
JOHN of PATMOS

STUDIES IN THE APOCALYPSE OF JOHN OF PATMOS

*A non-interpretative and literary approach
to the
Last Book of the English Bible*

Based on the
Well Known Lecture Series

by

EDYTH ARMSTRONG HOYT

Member of the
National Association of Biblical Instructors
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and
Society of Biblical Literature and Exegesis

International Lecturer, Writer, and Teacher of
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WHEN SPRING COMES HOME TO EUROPE AND THE MIDDLE EAST

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PREFACE

Prefaces are written for a definite purpose. They are the sales preliminary, as it were. Prefaces are supposed to tell you why you will be glad to read the book the preface introduces. Before you spend your time reading a book, you wish to be somewhat assured that it has something to offer you, or can bring you something of new interest for which you have been looking. And then there is another very important function associated with a preface. It tells you with authority, on what ground the author or editor is qualified to write his book, what he has experienced in the course of his activity, that gives him a background basis upon which he may offer a new book to a public already bombarded with books.

We are presenting a literary study of the Apocalypse of John of Patmos. That means, without interpretations, we are going to work with this interesting and unique book, the last book of the Bible literature, as if we were in a university class, translating a foreign language. This literary study requires that we approach the Apocalypse from two standpoints: first, with a desire to master the literary structure of the book; second, to decode or translate its symbols or allusions, and to place these translations intelligently into the literary structure.

As translators, we have both an academic and an editorial function. The book we are working with is one of the greatest in all literature: beautifully coordinated, orderly in development, and admittedly, amazing. Many volumes have been written by those searching for an understanding of its contents. We must give due credit to modern archeology. It has brought to light manuscripts which have thrown great illumination upon this book. Fortunately we are no longer in the position of the cleric of sixty years ago who concluded: "This book is the most jumbled thing I have ever read, with its grotesque figures and wild visions; in my opinion evidence of a mind deranged."

Today we can say with authority, it is indeed the most valuable and most understandable book of the whole Bible if we approach it as it was meant to be approached!

Our work then is to help you to understand the Apocalypse of the New Testament, the Revelation of The Christ, as it was written to be understood. That is the reason why we are going to become familiar with its literary structure and translate its allusions. You will appreciate all of this as you go forward in your reading and individual study.

But before we go back to the first century of the Christian era to find out what was behind this strange type of literature we call Apocalypse, just as drama, oration, poetry, short stories and novels are kinds of literature, let us consider further background for this book.

For centuries scholars have written exegetical and critical commentaries on The Revelation. After 150 years of the Christian era it was chosen to be included in the accepted canon of the Christian scriptures. This fact indicates that it had a deep significance, not only for the age in which it was written, but for all ages. It remained for Dr. Richard Moulton of Chicago University to find one of the most valuable keys to the unlocking of its treasures. Dr. Moulton spent many years in a study of the literary structure of the Bible masterpieces. He approached the Bible as great literature, in his opinion the greatest the world has ever produced. He discovered the secret of the structural form of Hebrew poetry and sonnets, of Hebrew drama and vision literature. His further study brought to light the structure of Apocalyptic, and all of his convictions have been corroborated by recent archeological deductions.

More than twenty years ago, Dr. Moulton published his findings regarding the literary structure of the Bible in his "Modern Reader's Bible," a book that has never been surpassed in value for an understanding of the Bible as literature. Dr. Moulton also pointed out, in his supplementary notes on the Apocalypse, the way to approach the many hundreds of allusions used by John as a feature of Apocalyptic literature. He emphasized that these allusions were from various sources, chiefly the Old Testament; therefore, anyone deciphering the allusions (as one is meant to do with all Apocalyptic literature) must translate them according to what they meant in the author's own day.

As a student of Dr. Moulton, I had the great privilege of seeing the Bible through his eyes. His deep appreciation of the prophets and their eternal worth, his wonderful understanding of the drama of Job, his approach to the wisdom literature of the period just before the birth of Jesus, was only excelled by his clear presentation of the Apocalypse of John. Dr. Moulton realized the full significance of the seven-fold structure which made the Apocalypse a complete literary unit and his love for the book sent an answering thrill into the hearts of his students.

Inspired by his convictions regarding the way to dispel the mystery surrounding the book, I began to make a special study of The Apocalypse of John. As a lecturer on Bible Literature and Archeology, I have presented the literary study of the Apocalypse to hundreds of students, both in and out of the university. This volume is the written expression of these lectures and the detailed fulfillment of Dr. Moulton's method of approach to the Apocalypse.

From the many expressions of gratitude, I am certain that no one has ever taken the Apocalypse course with me without receiving a wealth of inspiration for his or her own study. Standing at the end of the Bible canon, it is the consummation and completeness toward which all Scripture is moving. It is indeed the illuminating revelation of the highest Truth for man, and as John knew that the message of Truth when applied was triumphant for his age, so it is for every age. In the economy of alert thinking, it is practicable and workable because it is of universal application and adaptation. This Apocalypse of John is the answer to our economic and world confusion of today.

Since this literary study follows the deciphering or translating of the allusions in accordance with "good literary form," this work is free from doctrinal interpretations.

And so with rejoicing and with eagerness, I send you on your own way into the treasure house of the Apocalypse of John. May I say as John does:

Use this book.

Do not close it and remember only that it was very interesting.

No part of the Bible is more rewarding than the Apocalypse of

John when understood as the author meant it to be understood.

And one more thought. The book you have in your hands is not written primarily for the exegetical student, though such a one will find much to corroborate and enjoy. It is written for the countless hundreds who have been deeply puzzled over this seemingly odd and amazing book "The Revelation of Jesus Christ" as given by John of Patmos. If ever the message of the Apocalypse had a place in the experience of the world and the individual, it has both place and message for today.

"And an highway shall be there and a way for the
wayfaring man" (Isa. 35).

Edyth Armstrong Hoyt

October, 1951
Columbus, Ohio

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To the typists who worked so faithfully to carry out intricate instructions required for a book of this character.

PREFACE TO FOURTH EDITION

When interest in Apocalyptic has once been aroused, it is natural that wherever one goes, one looks for reminders and applications of the Apocalyptic theme. Political and national activity takes on new meaning when contemplated from the plumb line of John's visions. World movements may be tabulated in the light of John's illuminating presentation of various types of thought. Individual progress and dominion is clarified as one is ever searching for greater understanding.

If the search becomes one of checking on the prominence of Apocalyptic allusions in art and sculpture, especially in Europe, the quest is a fascinating and rewarding one, for during the middle ages without understanding the full significance of Apocalyptic, Europe took the symbols to her heart, and wherever you go, you find some application of these symbols.

It was our privilege this spring to have such a journey. It was in Geneva, the Geneva of the Reformation and the Geneva Bible, the Geneva who opened her doors to the refugees of other lands, that we found our first allusion to John's Apocalypse. There in bas-relief, on the facade of a church, were the four living creatures of Revelation 4. The Lion had the name of St. Mark (and this is the association which is carried out in Venice where we found the Lion of St. Mark). The figure of the calf had the name of St. Matthew; the figure of the man with wings, that of St. Luke; and the Flying Eagle was associated with St. John. This use of the four living creatures with the four gospel writers evidently goes far back into an early period, for we found it again in various countries.

Travelling from Geneva to Italy, it was in Rome that the days of John seemed ever present in our thought. Browsing on the Palatine hill, we found the stadium of Domitian, the emperor of the persecution. There the Christians were martyred in cruel ways, and not far away was the Coliseum, where they were thrown to the beasts. No wonder John calls upon the loyal ones for courage.

The Easter week-end was spent in Normandy of France, and culminated with a journey through the chateau country of the Loire valley. Before the sun was up on Easter Sunday, we left the hotel at Avranches, made notable by Patton and his Third Army, and drove out the long strand to Mont Saint-Michel, the fantastically fascinating and remarkable castle and abbey built on a solid rock out in the sea. This abbey, the castle and the town which climbs up its one narrow street, are dedicated to St. Michael, the angel of power, who appears in chapter twelve of the Revelation, as victorious over the dragon. The famous French order of St. Michael, corresponding to the English Order of the Garter, was established here and all meetings are held here. Of all the symbolic figures of the Revelation, this one of St. Michael and the dragon seems to be most popular. You see Michael brandishing a sword on top of a tall steeple, or, as in the "old town" of Stockholm, appearing as a handsome equestrian statue, with the dragon under the feet of the horse. Churches without number are dedicated to him, and art galleries would feel quite incomplete without Michael. One of the most impressive of these paintings is the St. Michael of Raphael in the Louvre.

Later on Easter day we were driving toward the town of Angers, "La capitale de l'Anjou," a formidable medieval fortress built in 1230 A.D. by Louis IX. Close to the Cathedral on the hill, we found the old palace, now converted into an archeological museum.* This is where all the celebrated tapestries of the Apocalypse are on display. This is their original home, and here they have returned after much wandering since the fourth century, when they first brought cheer and color to the gray stone walls of the castle. In addition to the four illustrations in this book, the ones depicting the four horsemen of Rev. 6 were of special interest.

*The tapestries are now found in a beautiful new museum building.

The makers of the tapestries did not neglect the living creatures. They are so very present that they are leaning over the shoulders of the horsemen. These living creatures are amazing. The Lion head possessed a beard as did also the calf (symbolic possibly of the belief that they were associated with the four gospel writers). True to the vision, the horseman on the black horse had an ancient medieval balance in his hand, a form of scales. Again we were impressed with the minute detail in connection with each figure, and the manner in which fourteenth century background was introduced. The tapestry picturing Rev. 14:14-20, was an especially accurate portrayal of a medieval wine press, and the flowing blood was at one time, no doubt, very red, although now somewhat faded. When it is realized that these tapestries, like all Gobelins, were entirely hand woven, the immensity of the task and the beauty of the results, become almost overwhelming.

At the British Museum in London we found another interesting reference to the Apocalypse. In this repository of rare manuscripts and books, are several illuminated texts devoted to the Apocalypse alone. One such manuscript, hand illumined in the thirteenth century, is executed in Latin (Add. Ms. 35166). The text is interspersed with a commentary. Every page is rich with colored miniatures, scenes representing the visions. Again the four horsemen were intriguing. Over the shoulder of the man with the red horse, the bright eyes of the calf creature were somewhat minimized by a curling black mustache and a bowler hat! Another manuscript of A.D. 1109 executed in Spanish and also in Latin, bore excellent hand colored illustrations. For the throne scene of Revelation 4, John is pictured reclining upon a couch, evidently suggestive of the thought that the vision came to him while sleeping or meditating. He is gazing upon God on the throne, and the seven spirits are angel figures holding up lamps. The elders are there, both above and below, on their golden thrones, wearing round golden crowns similar to the blue crowns associated with the French king and illustrated in the colored frontispiece of this book.

And last but not least, the exquisite painting of St. John on Patmos by Jean Fouquet, the main attraction of the Condé Museum of Chantilly.

We were deeply impressed by the evident eagerness of these artists of the middle ages to understand the meaning of the Revelation. The searching desire and the awakened thought unquestionably contributed to the unfoldment of the meaning of Apocalyptic as we know it today, and we came away grateful for every evidence of the desire, although it has taken centuries for this evidence to become known and applied.

Edyth Armstrong Hoyt

Columbus, Ohio
July 20, 1952

Postscript: To the above should be added the inspiring experience of visiting the Isle of Patmos and the grotto of John on our Greek Island Cruise, a part of the annual Bible Lands Ambassador Tour. The deep blue of the Aegean Sea, the quietness and the simplicity of the Island, even the little upper room for a special meeting place, make the experience unforgettable.

Berkeley, California, 1963

E.A.H.

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I

Basic Informative and Introductory Articles as follows:

A Literary Study of the Apocalypse of John
The Literary Structure of the Apocalypse
The Allusions or Symbolism of the Apocalypse of John

Notes on Frontispiece in Color
from
One of the French Tapestries
(See Pg. 16)

The Seven Headed Dragon is in the act of giving his authority to the
Seven Headed Beast who has come up out of the sea.

Rev. 13

John proves in his Fourth Vision that this authority is without power
to operate in the presence and power of the

Revelation of Chapter 12.

Compare with pp. 73-80

Observe that the blue crowns of the beast, attached to his red horns,
are the type of crown used in France in the 14th century. The
dragon wears a different kind of crown and the wand of authority is
topped by the French fleur-de-lis!

Notice the Little Book and the long black "Reed like a Rod"
of Vision III, in the hand of John.

You will see that the foremost head of the beast has a man-like
face. There is undoubtedly a story here, reminiscent of the
period of Louis IX, Conte d'Anjou, who ordered the making of these
tapestries!

Article 1.

A LITERARY STUDY OF THE APOCALYPSE OF JOHN

Question:

What does a literary study of the Apocalypse of John include?

See Moulton: M.R.B. p. 1409. First: It is a study of the literary structure of the Apocalypse. This structure is identical with that of all vision literature in the Bible and in other Hebrew writings. It is based on the completeness of the seven-fold development in which the fourth point is the climax (see Lit. Structure, p. 5).

Second: A literary study of the Apocalypse of John is also based upon the "decoding" or translation of the symbols or allusions used in apocalyptic literature. John uses approximately a thousand allusions in his Apocalypse, and more than half of these come from the Old Testament of the Bible. These translations are the key to the meaning of the allusions and, when placed in the literary seven-fold structure, give us the full literary study of the Apocalypse.

Why are we interested in studying the Apocalypse of John from the literary standpoint?

The answer to this question might well be found in an understanding of what an Apocalypse really is.

Do I hear another question? What is an Apocalypse?

1. An Apocalypse is a kind of literature. As one speaks of the drama of Shakespeare or the poetry of Browning, we also speak of the Apocalypse of John or the Apocalypse of Daniel. Incidentally this is the correct way to mention the book under discussion. King James translators gave it a title, "The Revelation of St. John the Divine." But John tells us in his first verse that it is the Revelation of Jesus Christ, (Rev.1:1).

2. Although a few examples have been found in Egyptian literature, the majority of books of this type of literature are Hebrew in origin. More credit should be given to the various forms of literature found in the Bible. Ruth, Jonah, and Esther might be called the ancestors of our present short-story form. The earliest examples of lyric poetry are found in the Psalms, and in some of the prophet writings. Long before the Italians presented sonnets to the world, the Hebrews developed their own sonnet form, illustrated in the first nine chapters of the book of Proverbs. Recognizing this versatile quality of literary approach, we are not surprised to find a unique form of expression developed in what is called the "vision, wisdom and apocalyptic literature" of the Hebrew people. All three carry out the seven-fold structural form and have other points in common.

We naturally ask, Why was a special apocalyptic form developed? How does it differ from its literary family?

Apocalyptic differs in purpose from vision and wisdom literature.

Differs from the same in purpose, Vision literature aims to establish eternal spiritual truth; wisdom literature establishes the Hebrew philosophy of every day life; apocalyptic establishes the inspiration and courage made possible by the hope of the imminent appearance of the kingdom of God to end a period of confusion and upheaval.

Written in times of persecution, Apocalyptic was written only in times of persecution, to give courage and hope to those persecuted. More than that, Apocalyptic was always written in code, that is, it was a secret literature that could be understood only by those who

understood the code. This shows how very wrong it is to try to understand it literally. It has no literal meaning.

And how do you translate the code?

Suppose for a moment that you are a member of a firm with a business office in San Francisco, and a head office in Rio. Messages are sent between the offices in code. You receive such a message, and in order to translate it, you open the drawer where you keep your decoding book, and word by word you decode your message. That is precisely what has to be done with an apocalypse if we are to appreciate and understand the message which the author is giving to the people of his day.

To illustrate: The author of the New Testament Apocalypse calls himself John. John desired to give a message of inspiration to his own people, suffering from confusion and persecution. He knew that they understood their Scriptures better than any other book (the Old Testament as we call it). Therefore, the chief decoding book for John's Apocalypse is our Old Testament. In addition to his many references to the Old Testament Scriptures, he employs allusions found in other apocalypses of which I shall tell you later, and references to current events and customs of the Roman Empire itself, as well as references to Greek mythology, with which all of his readers were familiar.

Naturally you ask, what are the other apocalypses in the Bible?

Other Apocalypses They are chiefly in the Old Testament. Daniel, for instance is the most outstanding one. (According to the best scholarship of today, Daniel was apparently given to the people during the Maccabean revolt, about 170 B.C.). Joel, Zechariah, and parts of Jeremiah, Ezekiel and Isaiah are further examples of this kind of literature. Then, in addition to the apocalypses already mentioned, there were a number of others included in a collection called the Pseudepigrapha (with the emphasis upon the little "pig" in the middle). This is a word framed from two Greek words meaning, "writings under assumed names." Much of this latter collection was the work of Hebrew writers living in Alexandria, Egypt "displaced persons" and their descendants, after periods of persecution. These writers were influenced by Greek thought, but the Judaistic tendencies were strictly opposed to all Greek influences. Therefore, although these books were read and known by the people of Jesus' day, they were rejected as scripture when the Old Testament canon was finally established by the rabbis about A.D. 90.

The apocalyptic idea of immediate consummation of the kingdom of God. Taken literally, it was extremely fantastic, and quite material. Taken in code, as archeology now assures us it is supposed to be taken, it becomes fascinatingly practical. The references and even quotations from this apocalyptic literature found in the New Testament make us realize how well known it was in Jesus' day. Why then did it fall into disrepute, not only among the Judaists, who did not accept Jesus as the Messiah, but even among the later Christians?

Its philosophy To answer this question, let us consider the fundamental philosophy which underlies the apocalyptic idea. This philosophy is based upon a conception of life peculiar to the people who believed in the one God. It might be stated simply:

The one Power is just and good.

In the end, what appears evil will not go unpunished.

Therefore all wrong will be righted.

Of course, the validity of this philosophy is in the recognition of the one All-

*Burkitt: Jewish
and Christian
Apocalypses,
Pub. in London,
p. 3

**ibid: Preface

Its rise

Power operating. Dr. Burkitt of London, in his study of apocalyptic literature says: "This conception belongs to the Hebrew race and is the development of their particular philosophy and condition."* He further states that the vitality of apocalyptic is in the presentation of the great struggle between spiritual thinking and material civilization, in other words, between the spiritual and the material.**

The Hebrew people, looking forward to a time when all wrong would be righted, developed a special literature (apocalyptic) to present this established belief. Their apocalypses, therefore, had much to say about the "last judgment," or time when right would be consummated. This hope crystallized in the period beginning with 332 B.C., when Alexander the Great of Greece took his place in world affairs. At this time the great struggle between Judaism and Hellenism (Greek thought) dominated the Jewish nation. It came to a peak with the Maccabean persecution and revolt (about 170 B.C.). For two hundred years after that, Judaism emphasized the hope that God would soon arise to avenge His own and bring in His kingdom. This was a material concept of course. And in the midst of persecution, the belief of the imminent coming of the kingdom as a new age "that aeon," a new hope, a new state, was prominent in connection with the belief of the coming of His representative, called the Messiah, or Anointed One, who would bring about this anticipated kingdom. So in the apocalyptic of this period, this hope found its most characteristic and brilliant expression.

As time went on, the Jewish writers and their readers even went so far as to believe "that day" would be a day of judgment, when the material world would end in fire and smoke and the Messiah would usher in the new. This of course bore the ear marks of wishful thinking, in the desire for the destruction of their enemies.

In A.D. 70 Jerusalem was destroyed and razed to the ground by Titus of Rome. The temple was burned, the ritual and ceremonial of Judaism were wiped out for the time being. The priesthood no longer had services to perform. The Rabbis, or teachers, moved to Tiberias on the Sea of Galilee and there re-established Judaism. Naturally Jewish thought underwent a great reconstruction. All that remained of the old was the idea of Judaism. To quote from the Apocalypse of Baruch (Pseudepigrapha): "Zion hath been taken from us and we have nothing now save the Mighty One and His Law" (LXXXV:3). It was a wonderful achievement of Judaism to rally after the sack of Jerusalem. However Judaism became a rabbinical religion. In the midst of altered conditions, Judaism developed new emphases: first, to make a "fence" for the Law, to fix, in fact, the limits of the canon of scriptures, as Dr. Burkitt puts it, "The wall is already there, and the last comer is helped over it, not without protests, just as the coping stone is put on."* And secondly, the watchword of Judaism or rabbinical religion became: preserve the traditions, cling to the past, accept nothing new.

Rejected
by Judaism

*ibid, p. 9

accepted by
early Christians

In contrast to this, the Christian watchword for the day continued to be: The kingdom of God is at hand, a wholly new state of things is possible, watch and be ready; free yourselves from the old traditions which bind and limit. With this belief and hope, the Christians valued the books that told of the new state of things made possible by alertness. The day of judgment became a day of spiritual victory to them, and the apocalypses, in veiled language, told them how to achieve spiritual victory. Thus not until the Christian roots sank deeply into the Graeco-Roman civilization and became satisfied with

meaning lost
to medieval
church

pseudo-accomplishment, did the vitality of the apocalyptic idea fade. The emphasis upon ritual and organization, even in the Christian church, finally dimmed the spiritual vision, and the meaning of apocalyptic was lost. As the Roman emperors became Christians, they ceased to encourage the use of apocalyptic, because in the various books many terrible allusions were made to the Roman Emperors. This was another reason why the apocalypse was "hushed" and soon generations grew up who knew not how to read it properly.

During the last few years much has been written about the various apocalypses of Jewish and Christian literature. The subject is still quite unfamiliar to the majority of Biblical students. Since the last book of the Bible is an apocalypse, and has been somewhat of a closed book for centuries, (for the above mentioned reasons) it is important in our day, "at long last," that the idea and concept of apocalyptic should be understood. It may be strange to our way of thinking (although it is what might be called the crossword puzzle type of thing for its own age). It is important that we "translate" to make the many vivid and amazing allusions comprehensible to us. But we may be definitely assured that if there were no message for the ages to be found in the Apocalypse of John, this remarkable and fascinating book would never have been included in the final canon of the New Testament.

Thus we see that the clouds which have obscured the meaning of the Apocalypse of John came from a belief in a literal and material interpretation of apocalyptic. But as archeology has brought to light the true approach to this literature, we can see today that John is not describing a literal day of judgment.** He is recording the steps of spiritual growth and victory, wherein light and understanding dispel darkness and negative types of thinking. Apocalyptic is a fascinating and intricate combination of word pictures, dealing with types of thought, and is in every sense an individual experience. Only when individual experience has been multiplied many times by individual growth in thought can apocalyptic be applied to national or international experience.

Note: Throughout our study we shall avoid the use of the word "interpretation." Today, an interpretation is associated with doctrinal and denominational background. We are not interpreting, we are translating or decoding the Apocalypse in the light of what it meant to the people of John's day.

Summary:

1. An apocalypse is a kind of literature, distinguished by the seven-fold structure.
2. It is found mostly in Hebrew literature.
3. It was written in times of persecution.
4. It was written to give comfort and hope to those persecuted and confused, in other words to give them a basis of constructive thinking.
5. It was written in code symbols.
6. It is therefore evident that an understanding of the Apocalypse of John can best be acquired by the literary approach, in other words through the coordination of the literary structure with the translation of the allusions or code symbols.

**R. H. Charles, Critical and Exegetical Commentary, 1920.

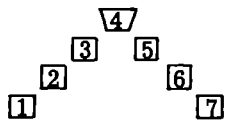
Article 2.

THE LITERARY STRUCTURE OF THE APOCALYPSE OF JOHN

We have discovered in our preceding discussion the nature of an apocalypse. It has appeared that the most logical way to decipher the meaning of any individual apocalypse is to approach it from the standpoint of the translation of its allusions and its fundamental literary structure.

In the MODERN READER'S BIBLE, edited by Dr. Richard G. Moulton, we have the finest presentation of the literary structure of the Apocalypse of John published to date. Dr. Moulton spent many years working out the principle of Hebrew literature and his findings are recognized and acknowledged by the scholars of today. According to Dr. Moulton, the structure of the Apocalypse may be called a rhapsody, or "the fusion of all other literary forms in one." As formerly stated, the seven-fold structural form is common to all vision literature in the Bible. Quoting Dr. Moulton again: "The seven visions of the Revelation seem, in their line of succession, to trace the figure of an arch, the keystone of this arch being the master thought of the prophecy....The movement....is the beautiful movement of the regular arch, with its turning point in the center, while every stage in the rise of the action has its counterpart in the fall.This revelation is one Vision falling into 'seven visions,' as in the case of Zion Redeemed (Isa. 40-66) or Zechariah's Revelation; the seven parts are however continuous, one developed out of the other, with no break. The distinction is one of analysis. It is most important for the translator to divest his mind of all idea of succession in time. As with Isaiahan rhapsodies, the relation of these seven parts is not that of temporal succession; each is complete in itself, and a complete presentation of the whole from one side. The connection of the seven is logical."*

To illustrate:



This design shows the seven-fold structure (seven points) arranged in arch form as suggested by Dr. Moulton.

Explanation: 1 and 7 are foundation stones in this arch design. 2 exactly corresponds with 6, and 3 with 5. 4 is the keystone or climax, the epitome toward which all sections work. As an engineer once said to me, "In engineering, when we drop the keystone into place, the whole structure is established and secure." So in this seven-fold form of vision and apocalyptic literature, the keystone (IV) is that toward which the whole action works - the first three "stones" preparing the way for IV, the last three completing that which IV has brought to light or established. To quote Dr. Moulton again: "By a structure exactly analogous to that of Joel's rhapsody, and in a less marked degree to that of Zion Redeemed (Isaiah 40-66) the fourth or central section is the foundation (climax) of all the others....As always, literary form is here POINTING TO THE DEEPEST SPIRITUAL INTERPRETATION."

In addition to the seven visions which make up the Body of the Revelation (and each vision is in seven parts as well), the Apocalypse boasts an Introduction and a Conclusion, in perfect harmony with our perfect literary composition. In fact, the Apocalypse of John is quite complete in every detail of structural form, conforming to the harmony of what are called in vision literature, "the perfect or complete numbers" which we shall discuss more fully under the "Symbolism of the Apocalypse." Therefore, let me give you the outline of the whole Apocalypse from this standpoint:

*Moulton, MODERN READER'S BIBLE, pp. 1511, 1420, 1707.

OUTLINE OF THE LITERARY STRUCTURE OF THE APOCALYPSE OF JOHN

I. INTRODUCTION

- | | |
|--|---|
| a) Author's Preface
Chap. 1, in three parts | 1-7 Statements of what the Revelation is - Rev. 1:1-3
2-7 Realizations on the part of John of how it blesses. Rev. 1:4-8
3-7 Proofs in John's experience that he is worthy to give the Revelation - Rev. 1:9-20 |
| b) Prologue
Chap. 2 and 3. | Seven Messages to 7 Churches |

II. BODY OF THE REVELATION

Seven Visions in Seven Parts Each (Chap:4-22:5)

III. CONCLUSION

- | | |
|---|--|
| Epilogue, Rev. 22:6-17

Benediction - Rev. 22:18-20 | -7 "Last words" (so-called by Dr. Moulton)
-3 Statements to close the Revelation. |
|---|--|

You will note how complete this is. In fact one writer has called it "the most nearly complete literary expression in all literature." As we realize this, our approach to the Apocalypse is greatly simplified. It is true that some commentators believe that interpolations have been made here and there, indicating possibly more than one author. Whether this hypothesis is true or not, the fact remains, that in the form in which the Apocalypse has come down to us through the centuries, we have perfect unity and perfect harmony of literary structure, a very valuable point to work from.

Summary:

1. The literary structure of the Apocalypse is in harmony with that of all vision and wisdom literature.
2. It is the seven-fold structure of completeness.
3. It includes an introduction, body, and conclusion.
4. In the seven-fold structure points one and seven are foundations; four is the climax or keystone; two balances six, and three balances five.

Article 3.

THE ALLUSIONS OR SYMBOLISM OF THE APOCALYPSE OF JOHN

In speaking of the allusions or symbols used in apocalyptic literature, we must recognize that the writers of this literature were inspired when their visions came to them. It was their task to present that which they saw with inspiration and in such a written form that the people of their day would be able to translate and understand the full significance of their wonderful and beautiful experience.

It is an eternal wonder that the author of the Apocalypse was able to use words, allusions, symbols, metaphors, and literary structure in such a way as to give to the ages the marvelous product which we call the "Revelation of Jesus the Christ." In our work with this book, we will use the word "allusion" more frequently than the word "symbol," because it has too often been true in the history of mankind, that the word symbol which only represents a reality, sometimes has seemed to become the reality itself in the thinking of its devotees. To paraphrase Hebrews 11:1, a symbol is an outward and visible evidence of an inward and spiritual reality. Whenever we speak of either symbols or allusions, we are not speaking of realities. Symbols and allusions only represent the reality.

John did not invent his symbols. He used a rich literature already established and known, mainly the Old Testament. That is the reason why a study of the original usage is helpful. A student once said: "I never read the Old Testament if I can avoid it. I do not think it is important." She was asked: "Do you feel perfectly familiar with the last book of the Bible?" "O, no," she replied. "It seems a great puzzle to me." "The reason it is a puzzle is because you have neglected your Old Testament," she was told. As stated in our explanation of what a literary study of the Apocalypse includes, it is our province to decode or translate these allusions from the Old Testament as used by John, the revelator.

SOURCES OF ALLUSIONS

The sources of John's allusions are of special importance to us. At no time does he actually reproduce the original source. What he does is to take the allusion, change it somewhat, and apply it to his own purpose. The value of the allusion is this: it was taken from some source well known to the people of John's day, so that the translators were dealing with a familiar background. In not disclosing the source (since John wrote in code) he was protecting both his book and his readers from enemy thought.

1. Use of Numbers

As used by apocalyptic writers, as well as vision and wisdom writers, numbers are merely a literary device in Hebrew literature to express completeness and have no connection whatever with mysticism! Many controversies have arisen over the use of numbers. One outstanding fact is important to us, namely, in all apocalyptic, certain numbers denote this completeness. Worshipping the one God, the Hebrews desired to indicate that oneness and completeness in their literature. The following numbers are so used: one, three, four, seven and twelve, and their multiples.

For instance, there are seven visions. Each vision is in seven parts. Again in chapter seven it is stated that the number of the Children of Israel is one hundred and forty and four thousand. This is a multiple of twelve, the highest number of completeness, and indicates therefore that the children are

infinite and complete in number. In vision one, chapter four, there is One upon the throne. There are four living creatures. Wherever you turn, there is completeness expressed.

It is generally assumed by scholars that the number one was used because of the One Deity; three for heaven, earth, and sea; four for the four sides of the Tabernacle of Moses; seven for the sabbattu, or pause in the moon development every seven days; and twelve for the twelve tribes of Israel. To illustrate one use of numbers: John uses a thousand, two hundred and three score days or 1,260 (Dan. 7:25, 12:7). The original reference to three and a half years was probably associated with the duration of the persecution of Antiochus Epiphanes (167 B.C.). But thereafter, it became a stereotyped experience to indicate a period of persecution regardless of calendar.

2. Old Testament Sources

As stated, John presents his Apocalypse by using over a thousand allusions. Over five hundred of these can be traced directly to the Old Testament itself. The Christians of John's day knew their prophets. They freely quoted prophetic literature. It is not strange therefore to find that the majority of John's allusions come from Daniel, Ezekiel, Jeremiah, Isaiah, Joel, Zechariah, and others.

a) Prophets

b) Psalmists

We shall find some allusions to various Psalms.

c) Moses' Tent of Meeting

The most complete and detailed references from the Old Testament are in connection with the Tent of Meeting, or Tabernacle, reputedly established by Moses. Nearly every detail of the symbolism of this Tent of Meeting is used by John in his Apocalypse. A thorough understanding of this symbolism, as presented in the priestly code, is necessary before we go further in our study of the sources of John's symbols.

Tent of Meeting:* Exodus 25-30

When Moses and the Children of Israel were travelling through the wilderness, they stopped for a time at Mt. Horeb. It was necessary that this heterogeneous mass of people with a slave consciousness be given an opportunity to build certain fundamental background experiences, to establish a unified sense of the understanding and worship of the one Deity, "the God of Abraham, Isaac and Jacob," whom Moses was presenting to them. It also seemed wise to Moses to give to these people certain ceremonial symbols by which they could grow to realize the presence of their God in the midst of them. We assume therefore that according to the record, the Tent of Meeting was established at this time and for this purpose. Modern exegesis has brought out the fact that many of the more elaborate details of the ritual associated with these symbols were developed much later in the history of the Children of Israel. However, the simple beginning steps were undoubtedly made by Moses.

Steps to Spiritual Communion
1. Desire to enter in

Let us take the design for the Tent of Meeting step by step and make a study of the symbols or "pieces of furniture" as they are called by many writers. The outside of the tent was a four-sided enclosure made of acacia** wood poles, called "shittim" in the Bible. These poles were covered with linen curtains or draperies. There was one entrance only, a narrow one between the curtains. This symbolized the first step to spiritual communion, the desire of the worshipper to enter into the Presence.

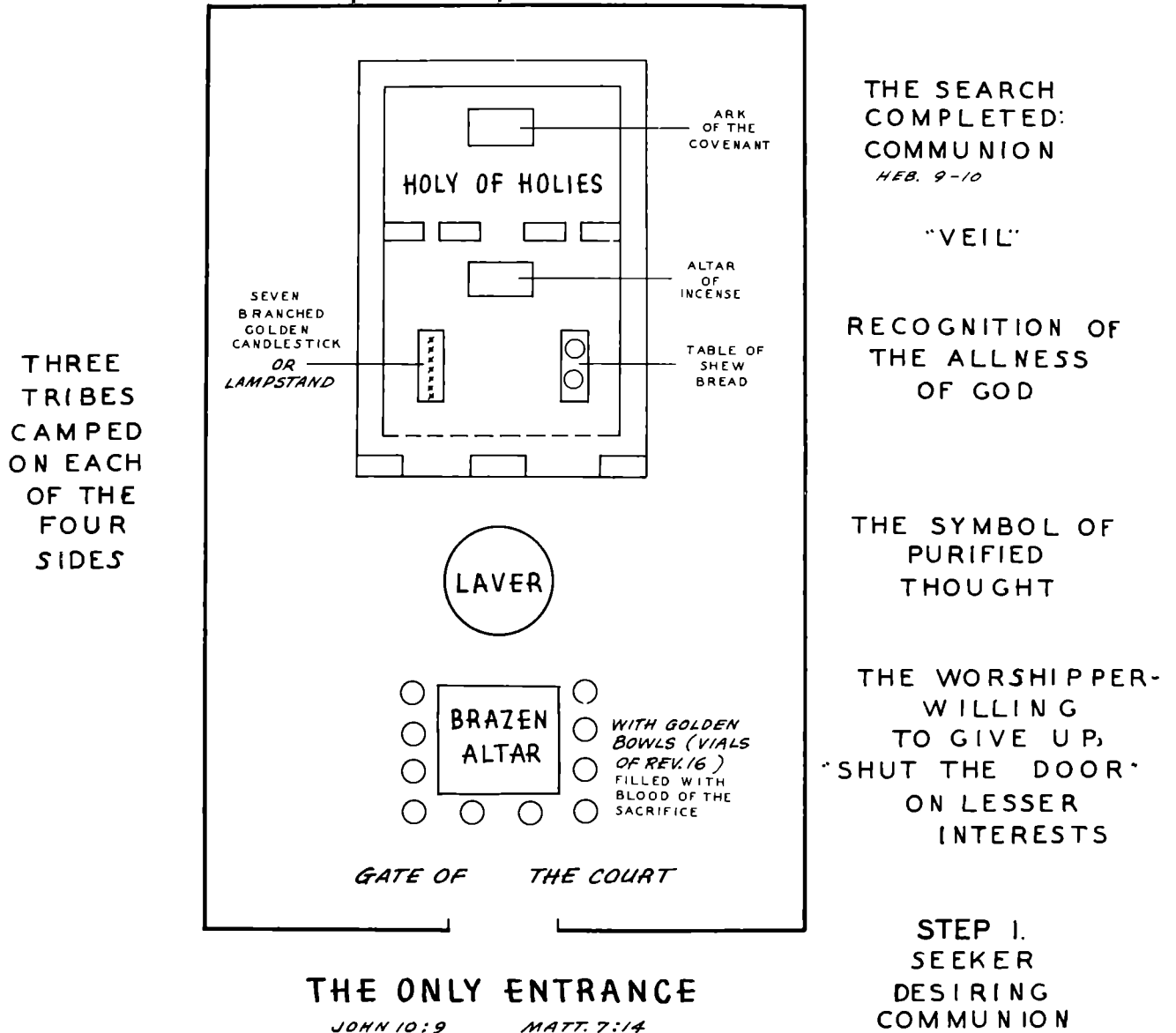
*See appendix for further information, p. 104.

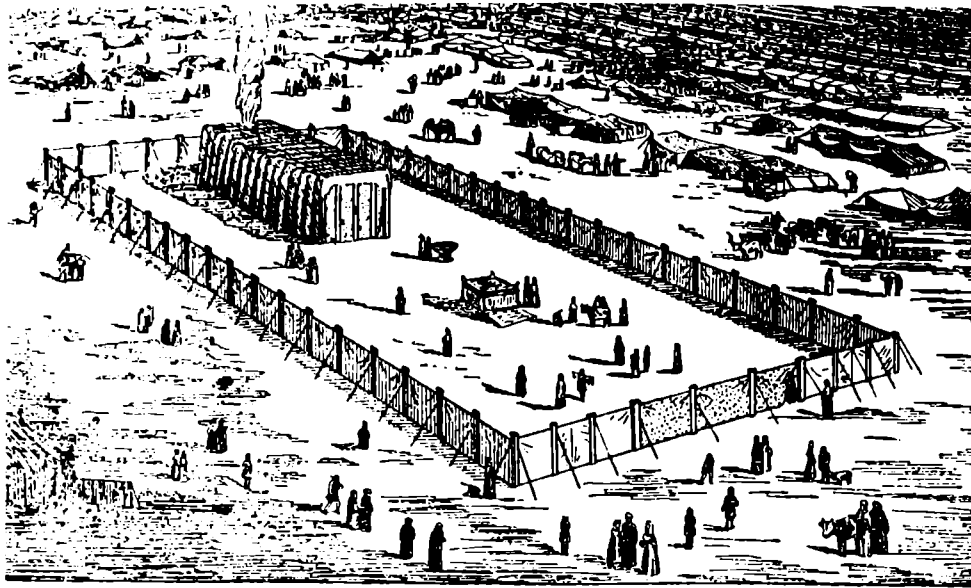
**Called mimosa in Europe.

TENT OF MEETING (TABERNACLE)

ALSO CALLED SANCTUARY

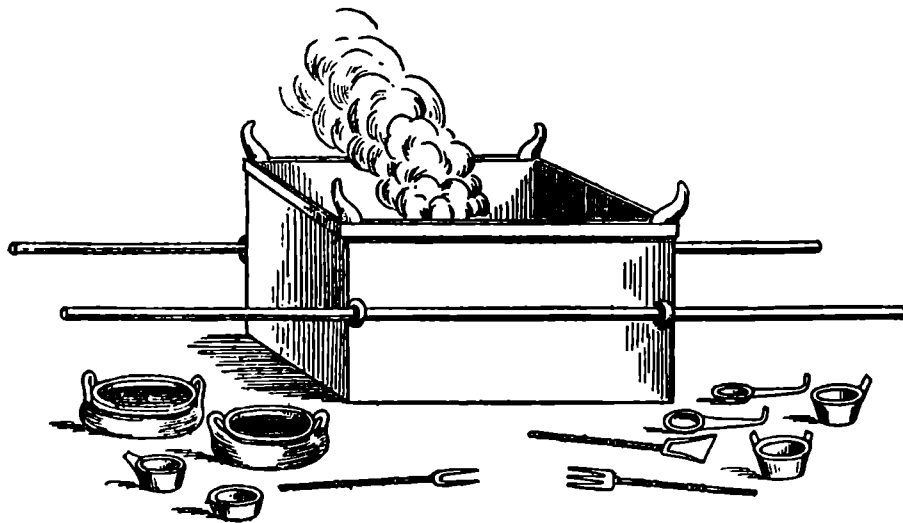
With Steps to Spiritual Communion





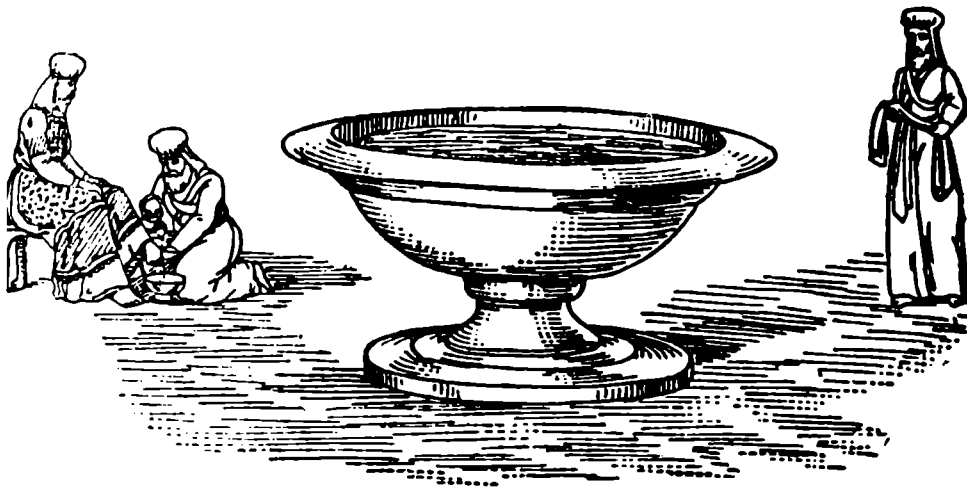
GENERAL VIEW OF THE TABERNACLE AND ITS COURTS

As presented by the Priestly Code. Note the tribes encamped on all sides.



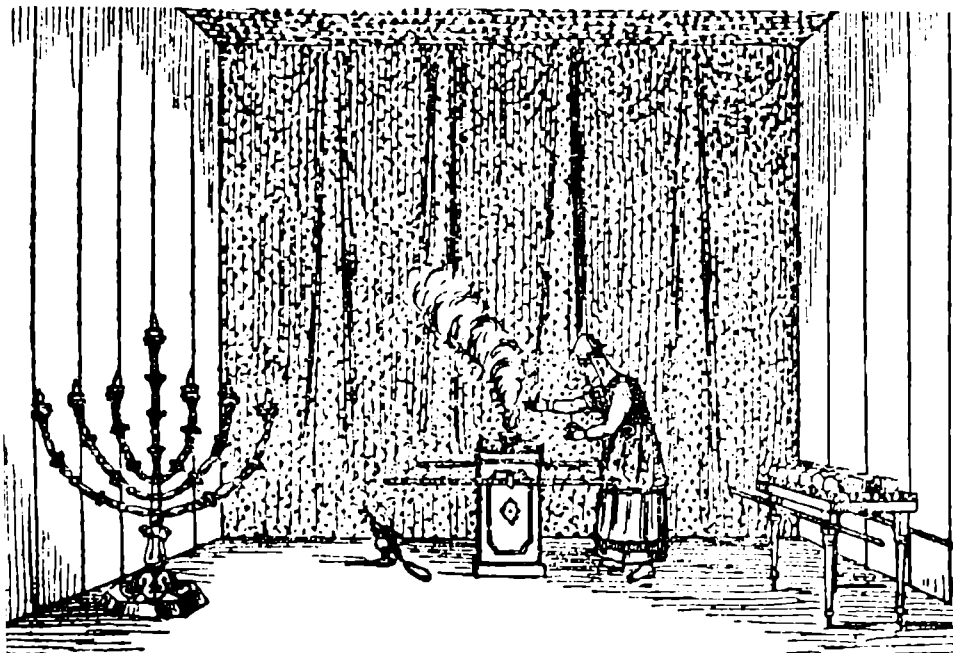
THE BRAZEN ALTAR

Step two: "Willingness to give up the most valuable human interests in order to go on to complete communion."



THE BRAZEN LAVER

Step three: "The washing of the hands was used as a symbol of purification of thought."



The Holy Room in the Tabernacle enclosure, showing steps 4, 5, 6, and Veil or Curtain.

Left: the 7 Branched Golden Candlestick, or Lampstand.

Right: the Table of Shew Bread.

Center: the Golden Altar of Incense.

These three signify, intoto, the recognition of God's allness: namely, the ever presence of spiritual illumination, the ever presence of spiritual sustainment, the acknowledgment of gratitude and praise.

2. Willing to
give up
material
interests

The first symbol inside the outer curtains was the square altar of burnt offering.* Upon this altar was placed the bullock, lamb or goat brought as a votive offering--either for the individual or for the nation. Around this altar were the golden bowls (vials) used to collect the blood from the sacrifices. The sacrifice indicated willingness to give up the most valuable material possessions, to go forward into communion.** The blood represented the worshipper, desiring to go forward. Jesus was associated with this step and called "The Lamb of God" because he was willing to give up his most valuable human possession, human life, to go forward into his communion, his proof by resurrection and ascension, of eternal life itself.

3. Purification
of thought

Beyond the burnt offering altar was the laver, a simple bronze basin in which the priests washed their hands for purification after the sacrifice. When Solomon built his temple to make a big house for the Tent of Meeting, or Tabernacle, he built also his Laver, so huge it was called the "glassy sea" or the "molten sea." Twelve bronze oxen upheld this great sea of water. The priests mounted ladders to wash their hands and in doing so, all were reflected as one reflection in the "glassy sea."

Rev. 4.

4. Ever-
presence of
spiritual
illumination

The fourth step in the ritual required entrance into the inner enclosure called the inner Tabernacle. It consisted of two rooms: the first, the Holy place; the second, the Holy of Holies. In the Holy place there were three pieces of furniture. On the left stood the seven branched golden lampstand (translated candlestick in the K.J.) The little oil lamps of this lampstand were always kept lighted when the people were in camp.

5. Ever--
presence of
spiritual
sustainment

On the right stood the table of "shew bread" or bread for show. This table held twelve tablets of unleavened bread, representing the twelve tribes of Israel and the manna of the wilderness which had sustained them on their journey. As a symbol, of course, this bread represented the spiritual sustainment found in the recognition of God's allness.

6. Gratitude

Directly in front of the curtains, separating the two sections of this inner tabernacle, stood a small golden altar, called the Altar of Incense. The fragrant aroma rising from this altar signified the expression of gratitude, thanksgiving, and appreciation. These three symbols, in the little room, indicated the recognition of God's allness. The golden altar had four horns, indicative of strength.

7. Communion

Beyond the curtains or veil and back of the altar of incense was the room called the Holy of Holies. In this room there was but one piece of furniture, the Ark of the Covenant. This Ark or little house was made of acacia wood covered with gold. It contained the tablets of the Law, Aaron's rod and some of the manna of the wilderness. The lid of the Ark was called the Mercy Seat. On the top of the lid were two figures, the six-winged cherubim or seraphim.

Cherubim
"Wisdom and
understanding"

Let us pause and translate the meaning of the word cherubim. We will thereby gain an appreciation of Moses' reason for placing them on top of the Ark.

In many places in the Bible we read of these figures. They were originally ancient Chaldean representations supposed to be gods and goddesses, standing for wisdom and intelligence. In recent excavations at Khybar in Chaldea (modern Iraq), probably the Chebar of Ezekiel, archeologists have found sculptured figures of both cherubim and seraphim. Sometimes they had six wings, sometimes four. The six wings have a special significance as used by Isaiah (ch. 6). We are told, "with twain he covered his face, with

*Details underlined indicate references used by John.

**To ancient peoples, blood always symbolized the life-giving element.

twain he covered his feet, with twain he did fly." The word cover does not mean to hide, but to protect. Since the cherubim and seraphim signified wisdom and intelligence, the position of the wings indicated protected vision, protected understanding, and protected activity, respectively, for eyes stand for perception, feet for understanding, and wings for activity. When Moses placed these figures on top of the Ark, he did this to symbolize wisdom and understanding at- one* with Deity. (Refer to Proverbs 8).

d) Day of Atonement

- Moses realized the necessity of spiritual communion.
- Before we leave the Tent of Meeting, let us understand the symbolism of the Day of Atonement. Once a year on that day, two goats were brought to the High Priest. The symbolism of the day was to show the steps to spiritual communion--in other words to represent the complete at-one-ment or oneness of the worshipper and his God. In the early days the High Priest was the representative of the whole nation, and he alone performed the steps of the ritual. It was customary for the High Priest to wear a special white garment down to the foot called an ephod, signifying that he was completely protected as he performed his service. About the waist he wore a girdle, signifying he was ready for action, ready to carry out the ritual. Entering into the sanctuary was symbolic of desire for communion, the thought prepared to be receptive to good.
- Steps 1
- 2 The first thing the High Priest did was to sacrifice one of the goats upon the burnt offering altar. In doing so, he expressed the willingness of the nation to give up material interests that spiritual communion might be realized and consummated. After catching the blood of the goat in one of the golden bowls (vials) the priest carried that blood, step by step, to the Holy of Holies.
- 3-6 Not only was Jesus called the one willing to prove man's dominion over every devastating suggestion, but he called himself, "the light of the world" and "the bread of life," using the symbols of the fourth and fifth steps.
7. After the High Priest entered the Holy of Holies, he poured out the blood of the sacrifice upon the lid of the Ark. In this act he was symbolizing the complete communion or oneness of the worshipper with his God, bringing them together (blood on Ark) seven times.

The Scape Goat

- Lev. 16 John even uses the second little goat in his Apocalypse. Thus it is not out of place for us to complete the symbolism of the Day of Atonement by explaining that the sins of all the people for all the year were figuratively heaped upon the back of the second little goat, and he was led out into the wilderness and let go. In this way he became the "scape-goat" and illustrated the point that, when there is complete communion, as represented by the pouring out of the blood upon the Mercy Seat, there can be nothing else whatsoever in the picture. All else is gone forever, all the past, "sent into the wilderness." John comes nearest to this in his passage at the close of the fourth vision, Rev. Ch. 14, verses 9-11, (see p. 78).

Summary

Moses was dealing with persons very primitive in their thinking** and he evidently felt the need of visible symbols for them. Whenever they were encamped, the Tent of Meeting was set up in the midst of all the tribes, with three tribes on each side. This signified "your God dwells in the midst of you." When they were on the march, the Ark of the Covenant was carried

*The use of the term "at-one" or "at-one-ment" is sanctioned by the Century Dictionary.

**Some modern scholars are of the opinion that these details developed later in the historical period of the Hebrews.

Further
Sources.

before them and signified, "your God goes before you wherever you go." It is probably sadly true that very few really grasped the full spiritual significance of these symbols. In fact, during the national period of the Children of Israel, when Solomon built the Temple and the priesthood became powerful, the symbols apparently became a reality to them. Not until the period of the captivity, when the Temple was gone, and the Ark had disappeared, did the spiritual leaders again catch the full significance of the spiritual meaning of the symbols of the Tabernacle. Then they realized that these symbols were the steps to spiritual communion; and we have evidence of this advanced understanding in Psalms 25, 26, 86, and 77 as well as in Hebrews 5-9.*

3. Every Day Experiences

John makes use of many familiar daily sights, such as, trees, grass, soldiers, houses, walls, gates, foundations of cities, etc. For dragon or leviathan see Appendix, p. 115.

4. Writings other than the present canon

As stated above, there was a well known literature in the time of Jesus and John other than that which we have preserved for us in the Bible. This literature we know as the Pseudepigrapha. This collection included a number of Apocalypses such as that attributed to Enoch, Baruch (the secretary of Jeremiah), Esdras, etc. We find that John takes the building of the New Jerusalem from Fourth Esdras, the Babylonish woman and the fellow servants from Baruch; paradise, the tree of Life, mass singing from Enoch; Lake of fire, judgment of the dead, the millennial kingdom from old Jewish apocalypses, etc. In 1933 a coptic gnostic treatise came to light. In that treatise there is to be found an elaborate description of the gnostic cosmology which included the PISTIS (faith) SOPHIA,** a woman who gave birth to a son called the PROTOGENATOR. This shows that even the allusion to the "woman with child" was not new to John.

5. Symbols taken from Greek Mythology

A few of the symbols used by John apparently have their background in Egyptian, Babylonian, and mainly Greek mythology. The use of the ox or calf and the seraphim and cherubim by Old Testament writers is already known. Of course the "four living creatures (beasts) of Vision I are cherubim also.** The ox or calf dates back to the Egyptian worship of the god Osiris, god (to them) of All-Intelligence and worshipped by a calf or ox. The Egyptians even went so far as to use the head of the ox as the original symbol for the first letter of the alphabet.

Perhaps the most notable use of Greek mythology is found in Vision II, (Chapter 6:1-2). Here John introduces a man on a "white horse: and he that sat on him had a bow." The man with the bow is only paralleled in the Bible by references to men going out to battle with bows and arrows. But in Greek mythology there is a very distinct reference of this kind, and it is logical to know that John, living among the Greeks in Asia Minor, was familiar with their beliefs. The "man with a bow" is recognized as the "centaur" of Greek mythology, the figure called the constellation "Sagittarius" in astronomy, represented as half-man, half-horse, and symbolizing sensuality and lust. He shoots his bow to wound for lustful passion. The scene in Walt Disney's Fantasia presenting the lady centaurs and the gentlemen centaurs illustrates this point.

*Armstrong Hoyt: Studies in the Psalms, p. 152-156.

**All four or six winged figures in Bible Symbolism are cherubim and seraphim.

***The Aya Sophia or The Holy Wisdom, (so called from Proverbs VIII) later the name of the famous church in Constantinople (now Istanbul). This church was converted into a mosque by the Mohammedans, but is now a museum.

6. John's own symbols

John seems to include very few original symbols. Modern research may bring to light evidence of sources we now think are John's. At present, however there is one we can mention. In Revelation, Chapter ten, an angel appears with a little book. This is found originally in Ezekiel under similar circumstances. But the angel of the Apocalypse also has a "reed like unto a rod," and this combination appears to be an original allusion with John.

7. Allusions to Current Conditions in the Roman Empire

Again and again we are reminded of the days of persecution, confusion, martyrdom, and upheaval, which the author of the Apocalypse and his contemporaries were experiencing during the reigns of such emperors as Nero and Domitian. In fact, it is supposed that the Apocalypse was written during the persecution of Domitian. No doubt "Babylon" is indicative of Rome, and the allusions to the beast and the false prophet refer to Roman Emperors since they demanded that their people worship them as gods and they established priesthoods to lead the people in that very worship.

Summary: In translating John's allusions, therefore, and especially in connection with the Old Testament allusions, the source meaning is essential. We ask two questions of an allusion: where is it in the Old Testament, and what did it mean in the Old Testament?

See Appendix for details on Angels, Son of Man, Dragon, Jewels, etc.

See Index for References

See Glossary for Translations of Allusions

This article is introduced because the Middle Ages contributed much of pictorial illumination to the Revelation that is in harmony with the concepts of the period. The contribution is valuable but the contrasts are startling, when compared with our modern methods of literary translation.

II

MANUSCRIPTS AND TAPESTRIES OF THE MIDDLE AGES

The colorful Middle Ages gave us both manuscripts and tapestries illuminated and blazoned with rich tones, but depicting of course, the concepts of the Middle Ages regarding the Apocalypse of John.

One of the most beautiful and interesting of these manuscripts is in the possession of the Morgan Library in New York City. In the British museum are to be found the Ashburnham manuscript of the ninth century, a famous Spanish manuscript of the tenth century, and the Alta Mira of the twelfth. In the national library of Paris, the St. Sever manuscript of the eleventh century is found. But not until the thirteenth century did thought awaken to such an extent that genius expressed itself both in composition and execution. The Gothic spirit and the Renaissance had a great deal to do with this new approach. It was indicative of a new sense of beauty and completeness. Wood engravers, manuscript makers, and tapestry weavers caught the glorious "new look" in their work. Thus, the Morgan manuscript is especially valuable and enlightening as it reflects all of this enrichment of thought of the thirteenth century.

Tucked away in the rare book room of the Library of Congress in Washington, D.C., is a thin little volume published by J. W. Bradley of London in 1906. It presents "The Morgan Manuscript: its Commentators and Illustrators." From this book we gather that the Morgan manuscript was probably one of the models for the French tapestries of which we shall speak later, since without a doubt they both belong to the same period. It is supposed that the manuscript text of the Morgan treasure was written about 1230 A.D. and finished by 1236, at the time that Louis Ninth came to the throne of France. The five illuminators are unknown, probably some obscure monks in a monastery. The Babylonian dragon myth is played up with great emphasis. The Babylonish woman is pictured seated upon seven hills.* The Lamb is The Christ. The Bride or New Jerusalem is the triumphant Church. One illustration, associated with the last few verses of Chapter seven of the Apocalypse, pictures Jesus with handkerchiefs wiping away the tears falling upon the faces of the attendant saints. The picture is wanting in pathos, however, because the handkerchiefs never touch an eye---but only a nose or a mouth! The illustrator seemed to miss connections! As an example of the type of comment associated with the text, we may turn to the last chapter of the Apocalypse where almost the same thought of compassion is expressed. The sense of comfort and blessing is uppermost.

"And there shall be no more curse: but the throne of God
and of the Lamb shall be in it; and his servants shall serve
him: And they shall see his face; and his name shall be on
their foreheads."

Rev. 22:3,4.

And the commentator wrote:

"This means that he will have great compassion for the
troubles which they have borne for his sake, and that there
will be no more death, and that means the security they
will then have."

And now let us turn to the tapestries.

In the summer of 1946 an extraordinary collection of the finest tapestries woven in France from the fourteenth century down to our own day was exhibited in Paris under the auspices of the Louvre. This exhibition provided the most complete display ever staged, of the ancient and lovely art of woven pictures, including outstanding examples in the public and

*The seven hills of Rome, a substitution in the Middle Ages for the beast of Rev. 17.

private collections of France. During the months following, important selections from the exhibition were shown at Amsterdam, Brussels, London, and the Metropolitan Museum in New York City. This marvelous loan collection included a series of twenty-four panels from the incomparable fourteenth century Apocalypse tapestries, one of the greatest treasures of the museum at Angers and one of the most celebrated achievements of French art. *

Knowing that the Middle Ages struggled to understand the true meaning of apocalyptic literature and realizing that every bit of it was taken literally, we do not wonder at the amazing conceptions portrayed upon these tapestries. We are privileged to reproduce four of them in this volume. In every instance, John is pictured with the angel. In several of the tapestries John is emerging from a little house supposedly "Heaven." The angels all follow the Middle Age conception of having wings and a white robe. In several tapestries John is writing upon the scroll, laid out upon his knees.

All the conceptions are ingenious, to say the least. Imagine trying to portray "fire out of heaven," and a "part of the sea" becoming blood, or only "a third part of the creatures," and a "third part of the ships" being destroyed. In the reproduction relating to Vision II (page 71) some of the "saints" or martyrs have been put to bed. There are two beds, one with a dark covering indicating self-pity, the other with the white robe which indicated the purification of self-pity. The "souls of the martyrs" or their uplifted thoughts are indicated as already rising in glory, being held up in heaven (we suppose it is heaven)** by a big sheet. It is reminiscent of the old presentations of the passing of Little Eva, in Uncle Tom's Cabin. We wonder whether the sheet is going to hold, for even the angels seem to have a worried look upon their faces. John himself is definitely puzzled and disturbed. The reproduction of the subtle Babylonish woman is especially Middle-Ageish. In that period a woman combing her hair, her long tresses, was considered most seductive. The lure of a mirror! And notice the size of the comb!

But these are not the only points to be emphasized in studying or viewing tapestries. We must notice the thickness of the mediaeval webs, the relatively few but very rich colors employed to achieve the results desired. We must admire the freshness and vigor they retain in spite of their age, and wonder at the daring that went into the designs of 1375 A.D. Some of the tapestries show backgrounds of "a thousand flowers" the beautifully woven fleur-de-lis of Louis IX, Conte d'Anjou, and the ermines of his wife, Marie of Brittany. Other tapestries show backgrounds of unnumbered butterflies, with the fleur-de-lis cleverly worked into their wings. Every detail indicates a loving application of hours and days and months and years of consecrated work.

The Apocalypse tapestries, which probably consisted originally of seven large hangings, were made to decorate the halls of Le Chateau Angers in France. The set was commissioned about 1375, by Louis IX, Conte d'Anjou, from the Parisian weaver and merchant Nicolas (sometimes called Colin) Bataille. According to the records, Louis borrowed a manuscript of the Apocalypse (and few possessed such a treasure as a copy of the Bible in those days, or even one manuscript!) from the library of his brother, Charles V, King of France. This manuscript was used in designing the tapestries. Louis then employed the King's painter, Hennequin of Bruges (identified now as Jean Bandol) to paint the cartoons by which the weaver was to be guided. It is probable that the last hangings were finished by the end of the fourteenth or the beginning of the fifteenth century. The tapestries were said to have been taken to Arles for the wedding of Louis II of Anjou and Yolande of Aragon in 1400, but they were returned at once to the castle of Angers. Yolande, who died in 1442, willed the tapestries to her son Rene, and, in 1474, he in turn bequeathed them to the cathedral of Angers, where they were hung for the first time for the entry of King Louis XI. Finally, in 1782, the set was discarded (some "modern" thought rejecting them--supposedly, Gothic art being in disrepute!), but eventually they were returned to the church. Some pieces were lost, but fortunately seventy-two scenes, of the original ninety, have survived.

Whatever the coldness and asperity of the castles of the Middle Ages, the gorgeous rich colorings of these and similar tapestries did much to dispel the grayness of the walls. However, we wonder whether dreams could be calm in a room tapestried with the seven headed

*Only 7 of the 24 panels came to America.

**It is interesting that the English word "heavens" in the K.J. version, is translated from a Hebrew word meaning the sky above, but the English word "heaven" is a translation of a Hebrew verb meaning to be complete.

dragon; each head balancing a precarious crown in branching effect; or the seven thunders, each with animal heads and beards! Or again, there is something startling about the two witnesses of Revelation eleven, pictured, not as the "little book" and the "reed like a rod" but as men with fire coming out of their mouths! And last the reluctant John, with the angel pushing him to make him take the little book and eat it! However, the two little doves, representing the spirit of life from God, reviving and entering the bodies of the two witnesses by touching their lips, is a happier symbol. We are not surprised to find that the temple is not pictured as a creation of Solomon, but as a mediaeval castle, and the one who gives the seven vials or bowls to the angels of His presence is The Lion of Saint Mark!

How grateful we are that we have these tapestries to preserve for us the beauty of color and ingenious charm which the Middle Ages contributed. But more grateful we are that modern research has opened to us the correct approach to Apocalyptic literature, and we see it as the code it was meant to be.



Apocalyptic Tapestry from the French Collection

Rev. 8:8,9.

The second angel of Vision III, blows the trumpet and "as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life died, and the third part of the ships were destroyed."

Translation

"The declaration of Truth, cast into hidden erroneous conditions (sea) starts the chemicalization of those conditions, including erroneous phases of commerce and trade (ships)." (See p. 60)

III

THE APOCALYPSE OF THE NEW TESTAMENT

The Last Book of our Bible Canon

A Definitive Study Presented as A Series Of Lectures

It will be helpful to keep your Bible open
before you for reference reading.
The Apocalypse consists of an
Introduction (Rev. ch. 1-3),
The main part of seven visions,
and a
Conclusion (ch. 22:6-20).
The Seven-Fold Structural design is
maintained throughout.
Let us begin with

THE INTRODUCTION TO THE APOCALYPSE

Rev. Ch. 1-3

Without question, every author believes implicitly that he has written a most fascinating and interesting book on his subject. His particular point of view is the result of inspiration and years of research, and the very fact that there are so many books published on the same subject shows that there are possibly as many points of view on a subject as there are authors. However, occasionally there is a book which outstrips all others, and the Apocalypse of John is such a book.

The author of this book, the last book of the Bible canon, has given us a wonderful Preface (chapter 1) fulfilling every requirement of a preface as we shall see. An author seeks to acquaint his reading public with the purpose of the book: what it can offer of desirable value, and what authority he has to give out his message. This we find in Chapter one, the Preface of John.

Since A.D. 395, the Apocalypse of John has been a part of the accepted canon of the New Testament, and therefore of the whole Bible. As has been said, only since archeology contributed its key to the understanding of this type of literature, have we been able to make much headway in its decoding. Since we are to study the whole book, let us begin where all books should start, with

THE AUTHOR'S PREFACE

Rev. ch. 1

John opens his wonderful preface by giving us

I. Seven Statements of what the Revelation includes. Rev. 1:1-3

-1-

Notes:

1. This is the Revelation of "the fullness of The Christ" Rom. 16: 25-27	The first thing that John tells us is that this book is the <u>Revelation of Jesus Christ</u> , or <u>The Christ</u> . It is interesting that the Apocalypse of John was included in the New Testament canon rather than one of the other apocalypses previously mentioned and all so well known and widely used in the first century of the Christian era. Of all these other Apocalypses, that of Enoch was perhaps the best known. Enoch is the one quoted by Jude in the letter bearing his name in the New Testament. When the final canon was selected at the Council of Carthage, the representatives from each Christian church brought in the manuscripts they were in the habit of reading in their own churches. They voted upon these books. In the final voting the Apocalypse of John won over that of Enoch by just five votes. This is especially significant because the Apocalypse of Enoch is called the <u>Revelation of the God-head</u> and in many respects covers material already in the Bible. But the Apocalypse of John is the <u>Revelation of Jesus</u> , <u>the Christ</u> , or in other words the "fulness of The Christ," to use the phrase in Ephesians. It fittingly belongs then as the consummation of all Biblical literature.*
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*The Greek word is "pleroma". The anticipation of the fullness of the Christ is often indicated by this word in early Christian literature. In Hebrew literature, the First Isaiah coined the words "Immanuel" and "New Jerusalem" to indicate his concept of the One to come to bring the Christ dominion to man. Ezekiel followed in his footsteps (Ezek. 47). The Second Isaiah added the word "Comforter." Jesus was considered the Comforter by his disciples, but he found it necessary to point to a later one because of their blindness (John, 14). Paul uses the term "The Fullness of the Christ" and John adds "The Mystery of God." All these phrases anticipate the One to come to bring dominion to man.

-2-

2.
Gift of God
to Jesus
John 3:31-35

"Which God gave unto him." This Revelation was given to Jesus. It was the gift of God to him.

-3-

3. Gift of Jesus
to servants. Luke
8:10
John 13:3-17
Eph. 4:7

"To shew unto his servants* things which must shortly come to pass." We do not yet know who the servants are but we shall come to that in Chapter seven. It is enough to know that this Revelation, according to John, is a gift to the servants through Jesus, himself one who served.

-4-

4. John
is the
Revelator**
I John 1:1-5

The fourth point as always is a climax point. It is the keystone about which the rest of the structure is stabilized. "And he sent and signified by his angel unto his servant, John"

The Revelator is, therefore, John. Just which John of the early Christian church we do not know. Tradition claims that it was John the beloved disciple, supposedly the same who wrote the Gospel of John and the three letters bearing his name. Commentators differ in regard to the acceptance of this point of view. Some believe that the author of the Apocalypse was the early Christian leader, John of Ephesus. At least we can call him John of Patmos, because as he himself tells us, he was an exile on the isle of Patmos when he saw and transcribed the vision.

From every indication, the vision came to John of Patmos spiritually. As the Revelator, he was confronted with the stupendous task of presenting a spiritual experience of great magnitude in such words that the people of his day could realize the fullness of the glory he had seen. In doing this, he has made use of the wide and varied material at his command, symbols and suggestions which he drew from literature, mythology, current events, and the normal every-day activities of the men about him.

-5-

5. It is
the Word
of God
I John 5:20

"Who bear record of the Word of God and of the testimony of Jesus Christ, and of all things that he saw." This Revelation therefore is the Word of God and the Testimony of the Christ.

-6-

6. It blesses
all who
read and hear
and keep
John 5:24

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." John knew how easy it is to read something and let it go at that. He also knew that persons have a way of reading and hearing perhaps, and then forgetting. So he says that the blessing comes only as one reads and hears and keeps the message of this book. This is for us to remember.

-7-

7.
The Revelation
belongs to
today

"For the time is at hand."

The Revelation is a present and individual experience. It can also be a world experience in regenerated thinking. It is now. Much has been written about the Revelation and its application to the days of the persecutions of the Christians from A.D. 90 to A.D. 105, approximately. Many commentators have believed it belongs only to one period and that was what John meant when he said, "The time is at hand." There is a very definite flaw in the acceptance of that theory. Three hundred years transpired after the writing of the Apocalypse before it was incorporated in the New Testament. The

*Dr. Goodspeed translates "slaves," a correct translation for the Greek original, but foreign to our usage today.

**The importance of the Revelator is here indicated by the climax position.

Roman persecution had long since ceased. Those who included this book in the canon must have realized that, in common with the other books of their selection, it contained a vital and valuable message for the ages. In other words, the time is at hand. It belongs to every age, and the Revelation of the Christ dominion comes to every individual, as well as to the experience of every nation, in certain advancing steps of growth, unfoldment, purging, and victory.

Whoever has access to Dr. Moulton's Reader's Bible will notice that page 1337 covers the seven points above. These 3 verses are divided into 7 points as shown by the use of different types of print.

Having covered these seven statements of the Revelation, the Revelator apparently felt that the next matter for consideration was

II. Seven realizations (on the part of John) of how the Revelation blesses.

Rev. 1:4-8

-1- Rev. 1:4

Notes:

1. This Revelation
is a blessing of
grace and peace;
Ex. 3:14
Eph. 4:7
Isa. 32:17
James 1:17

These are the seven beatitudes of the Revelation. John opens his beatitudes with a salutation, indicating to whom he is addressing his message. It was natural that serving the churches in the little province of Asia, which bordered the Aegaeon Sea, he thought of them.*

"John, to the seven churches which are in Asia."

The churches which John names in verse eleven were the prominent Christian groups in the western part of Asia Minor. A perusal of the map shows that there were more than seven churches in this vicinity, established by different Christian leaders. However, John chose only seven to illustrate his point, because seven again indicates the complete number.

"Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before His throne."

John realizes that the Revelation will bring a blessing of grace and peace in the recognition of the infinite One. The well-known phrase "which is, which was" etc., was perfectly familiar to his readers, and always associated with the one Deity.

The second point to note is in regard to "the seven spirits which are before his throne." Anything that is before the throne is in the presence of the throne. Who are these seven spirits who are in His presence? They figure throughout the Apocalypse. They are the seven angels who blow the trumpets of the third vision. They are the ones who pour out the bowls of the fifth vision. They are the angels of the churches and therefore synonymous with the seven stars "in his right hand" (Rev. 1:16 and 20). They carry on much of the action throughout the Apocalypse, for they are the Angels of His Presence. **

*This Asia is not the Asia we know today. The word Asia in the Bible refers only to the Province above. The word "Asia" has a very interesting derivation. It originated with the Greeks. They called all the land to the east of them "Asia" because that word means "the land of the dawn." Therefore John is giving a message to the seven churches (the one church—the church) in the "land of the dawning thought."

**See Appendix, Angels of His Presence, p. 110.

-2- Rev. 1:5

2. A Blessing of
Love and Freedom;
John 8:14

1. Cor. 15:20-23

Isa. 60:3

Eph. 1:19-23

Ps. 89:27

Col. 1:18

1 John 1:7

1 Peter 1:18, 19

"And from Jesus Christ, who is the faithful witness,
and the first begotten of the dead,
and the prince of the kings of the earth,
unto him that loved us and washed us."

The first things to note in this section are the three qualifying statements made above in regard to the Christ.

And the second point to note is that washing frees a garment from soil.

Thus, the second blessing is a blessing of Love and Freedom in the recognition of the Christ.

-3- Rev. 1:6

3. A blessing of
spiritual dominion;
Dan. 7:18, 27

1 Cor. 6:12

1 Peter 2:9, 10

Jer. 9:23, 24

1 Chron. 29:11

Ex. 19:6

Gen. 14:18

Isa. 61:6

1 Sam. 9

"And hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever."

The realization of the kingship and of the true priesthood of spiritual understanding blesses with power and dominion. The full significance of these terms needs explanation. This explanation starts with Genesis 14. There we have the story of Abraham, returning from a battle with the five kings. He brought a part of the spoil as a gift for his friend Melchizedek, who was "king of Salem and priest of the Most High God." Here we have one whom Abraham respected and recognized as superior to himself. Melchizedek was king and priest of Salem. Forever after, the association of king and priest had a special meaning, referring to the spiritual priesthood and spiritual kingship. When, in the days of the wilderness, priests were chosen, they were anointed with oil upon the head. When Samuel chose the first king, Saul, he anointed him with oil upon his head. Only kings and priests were ever anointed, and that ceremony indicated spiritual choice and guidance.

And so a phrase came to be used in connection with this event: the king or priest so chosen became "the Anointed One." Later when the hope of a Deliverer or Saviour grew, the Hebrew people called him The Anointed One, or The Messiah.

Psalms 110

Hebrews ch. 5-9

At one time in their national experience, the nation thought that the Messiah had actually come in the person of their king, Simon Maccabeus. He was made a priest in order that it might be fulfilled that the Messiah (the Anointed One) should be both king and priest, "after the order of Melchizedek."* It is supposed that Psalm 110 is associated with this service of dedication for Simon. It reads: "thou art a priest forever, after the order of Melchizedek." In the New Testament the thought of the king and priest exemplifying spiritual dominion is to be found in Hebrews,** where full reference is made to Melchizedek. The basic definition of a priest is one who is a spiritual leader. Priesthood is the organization of priests, but when priesthood is perverted, it becomes priestcraft. The phrase "king and priest" is associated only with the basic meaning of spiritual dominion.

-4- Rev. 1:7

4. A blessing of
Universal Recognition;

Matt. 24:30

Matt. 13:16

Mk. 14:12

"Behold, he cometh with clouds; and every eye shall see him."

Coming with clouds is generally associated with the ascension, for in that experience Jesus appeared in a cloud. With the ascending thought (uplifted thought), the realization of the Revelation will be universal (every eye shall see him). This is a climax point. Universal realization of the Christ, indeed, will bring universal blessing.

*Armstrong Hoyt: Studies in Psalms, p. 170

Also Appendix this volume, p. 160.

**New Testament: the Letter to the Hebrews.

-5-

5. A blessing even to the ignorant, unenlightened thought;
 John 19:34
 Isa. 60:14
 Dan. 7:13
 Zech. 12:10-12

"And they also which pierced him"
 Who pierced Jesus upon the cross? The Roman soldier, representing the order of the Roman government. Did he do it because he was personally antagonistic to Jesus? No, he did it because it was a part of his duty. He represented, therefore, the unenlightened thought, the ignorant thought, the thought which knew nothing of Jesus' claim to the Christ dominion. We must remember that the Hebrew word Messiah is translated Christos (The Christ) in the Greek. The Christ is a more universal conception of freedom and dominion, for The Christ is recognized as the deliverer for all people and all nations and is not limited to the so-called "chosen nation."

-6-

6. A blessing to the remorseful children of materialism;
 Ex. 3:14
 Hab. 2:14
 Psalm 19:1-3

"And all kindred of the earth shall wail because of him."

Among the Hebrew people, wailing was used at the time of death. Wailing expressed remorse for the loss of a dear one. Until recently, wailing has continued in front of the last remaining portion of the wall of Old Jerusalem.

The use of the word "earth" in this connection necessitates our translation of three words used in close connection by the prophets in their vision literature. The three words are:

Heaven, translated as a condition of completeness or wholeness (see page 17**).

Earth, in code usage, a condition of earthiness, dust, or materialistic thinking; Isaiah used the word "earthy."

Sea, a condition representing hidden erroneous conditions coming to the surface in upheaval, only to disappear, to be self-destroyed, as waves break into nothingness on a shore. Throughout the Old Testament, Leviathan and Behemoth and other monsters come up out of the sea. The sea is their dwelling place. Living close to the Mediterranean Sea, but not being mariners, all oriental people including the Hebrews, had a fear of the sea.*

Job 41
 See pg. 115

It has often been said that the Old Testament concept of the sea is so foreign to our thought today that we almost need to apologize when we use it. To us the sea is beautiful, the evidence of ceaseless, harmonious restful activity. However, we may not translate the word sea in the Apocalypse as we visualize it. We must use the word as the writers of old used it.

-7- Rev. 1.8

7. A blessing of all power.
 Isa. 44:6
 Ex. 6:2, 3

**"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, which was and which is to come, the Almighty."

The seventh point as always is a foundation point. The realization of the infinite one Deity, one Power, operating in the universe, is indeed a blessing of all power and might.

Summary:

This Revelation is a blessing of grace and peace, of love and freedom and of spiritual dominion. When it is universally recognized, it will be a blessing even to the ignorant, unenlightened thought and to the remorseful children of materialism. This Revelation is a blessing of all power.

*See page 115 for oriental background.

**Change of speaker unannounced - a common practice.

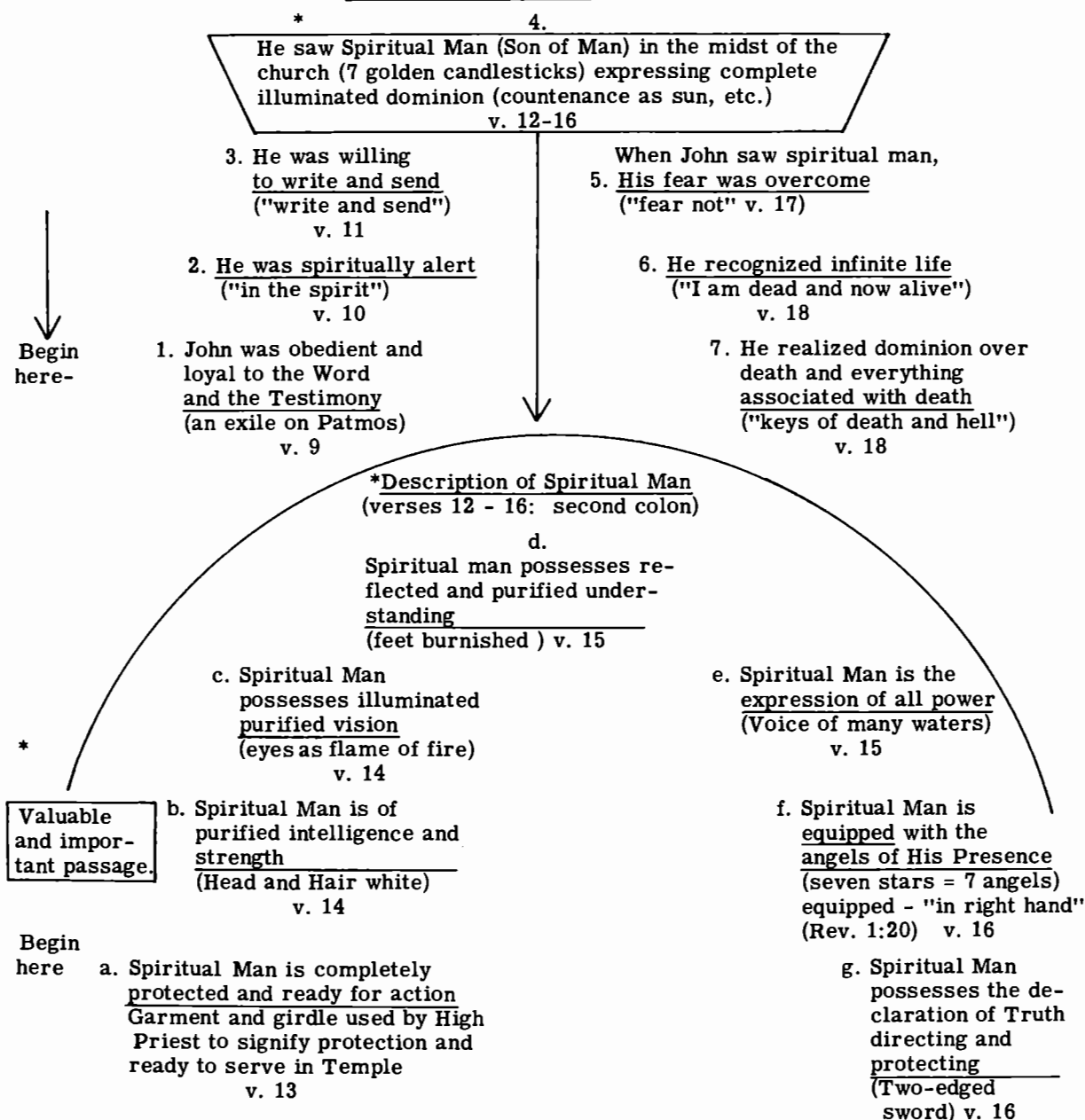
STRUCTURAL TRANSLATION OF SECTION III OF THE AUTHOR'S PREFACE

Rev. 1:9-20

Author's Preface

7 statements or proofs in John's experience that he is worthy to give the Revelation. These proofs are like the Q.E.D. of a geometry theorem. "Quod erat demonstrandum," that which was to be demonstrated, has been demonstrated or proved. So these proofs are John's demonstration.

(Read from 1 through 7)



*See page 121 for information on translation of original Greek words as The Mind Man or Spiritual Man.

John now tells us the reason why he is an authority on his subject. His experience was both inspiring and illuminating.

III. Seven proofs in John's experience of his worthiness to give the Revelation (Rev. 1:9-20).

-1- Rev. 1:9

Notes:

1. John was loyal and obedient to the Word.
- Matt. 20:22,
Luke 21:19,
II Tim. 1:8-9.
Isa. 41:4
44:6
48:12
Dan. 8:1
- John opens this section by giving us the information that he is "in the isle *that is called Patmos." His reason for being there is that he is a "partaker in the tribulation and kingdom and patience which are in Jesus." This is evidence that he was in exile because he had continued to preach the doctrine of the Christ, when, according to the decrees of the Roman empire, it was forbidden. Commentators believe that this indicates the period approximately A.D. 90-96 when Domitian, the Roman Emperor, persecuted the Christians because they refused to worship him as a divinity and continued to teach their own doctrine. Those days were difficult for that little band of Christian leaders.
- We see, therefore, that it was John's loyalty and obedience to "the Word of God and the testimony of Jesus" that was his first preparation for the reception of the vision.

-2-

2. He was spiritually alert.
- Acts 2:16-18
Ps. 118:24.
I Cor. 16:2
Acts 20:7
- "I was in the spirit on the Lord's day." It was the Lord's Day and John was spiritually alert to receive any message that might come to him. This is his second preparation for the work that he was about to perform.

-3-

3. We know John was willing to write and send the message because we have it!
- Isa. 58:1.
- "And I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia."
- Many times in the Bible when heavenly voices speak to the spiritually alert, we are told that the voices come from behind. Anything before you requires no effort on your part to see it or to hear it. But if something is really worthwhile, you are willing to make an effort to have it! The individual effort and desire count a great deal in preparation for any work.

The word trumpet is also significant. A trumpet announces or declares a fact. When it was time to begin the service in the temple, the priests of ancient days blew upon silver trumpets. This was a call to worship. It was a declaration that the service was about to begin. So the trumpet, throughout the apocalypse, is a declaration of fact, a declaration of truth.

Alpha and Omega, the first and last letters of the Greek alphabet, are frequently used to signify that which is without beginning and without end. John is told to write in a book and send what he writes to seven churches (the one church - the church). He was willing to write and send because we have the evidence before our eyes. Therefore, our third point of preparation is John's willingness to write and send what he sees. As has been said, to put into words understandable to the people of his day that which he saw spiritually was indeed a marvelous and wonderful achievement.

*Patmos is fifteen miles off the coast of Asia Minor near Ephesus. According to tradition the exiles became slaves made to work in the marble quarries. Salt mines are also found on Patmos.

4. He saw the
Mind Man, spirit-
ual man.
Ex. 25:31-40
Zech. 4:4-6

Matt. 5:14
Phil. 2:15

Verse 12: "And I turned to see the voice that spake with me." John could have said: "I am enjoying myself too much sitting out here on the rock looking at the sea and the flickering light of the sun as it goes down in a golden ball across the water, to undertake this work." He could have been indifferent to any effort, but he was not! He was alert and he turned to see the voice that spoke to him. A beautiful and compelling vision appeared. He saw the seven branched golden lampstand, which stood in the Holy Place of the Tabernacle of Moses. This olive oil lampstand was the illuminator of the tabernacle. John translates these words for us in the last part of verse 20, saying "and the seven candlesticks which thou sawest are the seven churches." This indicates that the Church is the illuminator, the spiritual light that never goes out.

John 13:31,32.

Matt. 16:13-17.
Gal. 1:11,12

Dan. 7:13,9
10:5-6

In the midst of the seven candlesticks he saw: "One like unto the Son of Man."*In certain Greek manuscripts the words translated Son of Man are literally "Mind the Man."** We recollect that Jesus called himself Son of Man many times. Ezekiel also used the same phrase for himself throughout his book. The "Man of Mind" would not be a man of material accouterments. It is evident that "Mind the Man" is spiritual man. John, therefore, when he turned around saw Spiritual Man in the midst of the church.

Verses 13 through 16 give us an interesting description of Spiritual Man as seen by John. In order to present the thought intelligently, he uses the qualities of man, of human man, such as eyes, feet, voice, and mouth to express the qualities of Spiritual Man. In our design (p. 26) we have an entire new structural section devoted to John's description of Spiritual Man as he saw him. Again John recognizes the completeness of the number seven. John's objective experience of spiritual theophany is similar to that of Moses, Jeremiah, Isaiah, Jesus, Paul. A theophany is always associated with light and illuminated thought.

Description of the man John saw

Ex. 28:4
Ex. 29:5

a. With this description of Spiritual Man we begin to translate in detail. The first thing that John tells us about Spiritual Man is that he is "clothed with a garment down to the foot, and girt about the paps (breast) with a golden girdle." Who in the Old Testament was clothed with a garment down to the foot? The high priest, of course. That garment extending to the foot signified his complete protection. When was he girt about the breast with a girdle? It was at the time when he was "ready for action," ready to enter and serve in the temple. Then he put on the girdle. John uses the golden***girdle. As always every word that John uses, has significance. Look up the word golden. Note the various qualities of gold which might be of significance in this particular connection. The first quality of Spiritual Man, therefore, is complete protection and readiness for action. In placing this quality in our design (p. 26) we put the physical qualities beneath the line (garment and girdle) and the translation above the line.

Dan. 7:9

Isa. 1:16,18

b. "His head and his hairs were white like wool, as white as snow." In all vision literature the head represents the seat of intelligence and the hair is a symbol of strength, as illustrated by the story of Samson. White indicates purification. Isaiah uses this same phrase, saying: "they shall be as white as snow." And we have another familiar Bible quotation: "Wash me and I shall be white as snow." Therefore Spiritual Man expresses purified intelligence and strength.

*See Appendix, Son of Man, p. 121.

**Dr. Moulton's Class Notes state that some Greek manuscripts have been found with this alternate Greek phrase.

***Appendix for Golden, p. 122.

Ex. 3:2 c. "And his eyes were as a flame of fire." Fire, of course, indicates purification. A flame of fire goes further than purification alone. A flame of fire upon the horizon illumines the sky. Eyes, of course, are vision or perception. Spiritual Man, therefore, expresses illuminated purified vision and perception.

Dan. d. Verse 15: This is a climax point indicating that this quality of Spiritual Man is a vital one. "And his feet like unto fine brass in a furnace" is refined brass. Dr. Moulton gives a good translation, likening the feet to burnished or polished brass, the result of refining in a furnace. For their mirrors in ancient days the women used burnished or polished brass. These mirrors made excellent reflectors. Feet, in vision literature, indicate understanding. Therefore, Spiritual Man expresses reflected, purified understanding.

Ezek. 1:24

Ps. 93

Ezek. 43:2

Ps. 29

e. "His voice as the sound of many waters." Let us turn back to Ezekiel. In this great vision Ezekiel tells us that he "heard the noise of their wings like the noise of great waters, as the voice of the Almighty." Psalm 93 is well known for its association of waters with the Almighty: "The Lord is mightier than the noise of many waters, yea, than the mighty waves of the sea." Psalm 29 also associates mighty waters with all power. A voice signifies expression. A voice may be high or low or medium. It expresses quality of tone. Spiritual Man, therefore, expresses the quality of all-power.

Ex. 34:29

Dan. 12:3

f. We are grateful that John himself has given us the key to this translation. In using the allusion to seven stars, he knew that there was nothing in vision literature to give the key to his meaning. Therefore, in verse 20 of this same chapter he translates the seven stars for us: "The seven stars are the angels of the seven churches." We have already associated the angels of the churches with the seven spirits which are before his throne, or in His presence, (Rev. 1:4). We translate the seven stars, therefore, as the seven angels of His presence.*

When you have a pencil in your right hand you are equipped to write; anything in your right hand equips you for action. John tells us that Spiritual Man "had in his right hand seven stars." He is equipped with these seven stars, or the angels of His presence. Spiritual Man, equipped with the angels of His presence, expresses power and authority. Carrying the translation into greater detail, we realize that Spiritual Man is equipped with Life, Truth, Love, Power, Beauty, Wisdom, Light.

Gen. 3:24

Isa. 49:2

Eph. 6:17

Heb. 4:12

Isa. 11:4

g. "And out of his mouth went a sharp two edged sword." The mouth is used as a means of declaration; it makes a declaration. In Genesis we are told that cherubims were placed at the garden of Eden with "a flaming sword which turned every way," in other words a two-edged sword. The purpose of this sword was to protect the garden and direct those leaving the garden. Spiritual Man expresses the protection and direction of declared truth (the mouth with the two-edged sword).

Summary: (Rev. 1:16--the last third of the verse).

- (1) One little phrase sums up the whole description of Spiritual Man: "His countenance was as the sun shineth in his strength." (2) The countenance refers to the face or the complete expression of eyes, mouth, hair, head, etc.
- (3) The sun is a symbol of illuminated dominion. (4) Spiritual Man expresses illuminated dominion in his completeness.

*See Appendix for Angels of His Presence, p. 110.

This completes John's description of Spiritual Man
Let us summarize these points for ourselves:

*Spiritual Man is (a) completely protected and ready for action, (b) he expresses purified intelligence and strength, (c) illuminated purified vision, (d) reflected purified understanding, (e) all power. (f) Spiritual Man is equipped with the angels of His presence, (g) and expresses the protection and direction of declared truth.

It is natural that John grew in his own understanding as soon as he had seen and comprehended Spiritual Man. Let us see how he reacted to this wonderful and illuminating vision. We now return to the fifth point of John's proofs (See p. 26).

-5-

His fear was overcome

Dan. 10:12,8:17

Matt. 14:27,17:6

Isa. 44:2,6

Ezek. 1:28

Acts 26:14

He recognized infinite life

John 5:26

Matt. 16:19

Dan. 2:18

Verse 17: "And when I saw him I fell at his feet as dead and he laid his right hand upon me saying,...Fear not." John's first reaction to the comprehension of Spiritual Man was to overcome all fear.

-6-

The one in whose presence he found himself said to John: "I am the first and the last: I am he that liveth and was dead; and behold, I am alive forevermore." John's second reaction to the comprehension of Spiritual Man was his realization of eternal life.

-7-

And complete dominion

Romans 8:2

The last great point of preparation for the giving of the Revelation came to John in his final realization of dominion over death. How do we arrive at that translation? Spiritual Man said to John: "I have the keys of hell and of death." When you yourself have the key of a room you have dominion over the entrances into that room. In this case the dominion is over death and all associations with death, called by the Hebrews hell, and by the Greeks, hades. John realized that the recognition of Spiritual Man does more than give dominion over death. It gives dominion over all conceptions or beliefs associated with death.

This closes John's Preface.

At this time it is well to draw attention to the possibilities of our literary structure in bringing fuller realization of the points presented. You will find as you work with this structure that one and seven always balance, as previously stated. Two balances six, and three balances five. Let us read across then, making a sentence.** When John was loyal and obedient to the Word and testimony (1), he realized dominion over death (7). When John was spiritually alert (2), he recognized infinite life (6). Being willing to write and send (3), he overcame fear (5). This can be done with all the structural designs. It is helpful in all your study of the Apocalypse to have your Bible open before you. Thus, you may continually refer to the passages with which you are working.

*"The author is carrying out in detail his idea of the living Christ present in the actual life of the Church." Calkins, Raymond: Social Message of the Book of Revelation, p. 56.

**Refer to page 26 to check these points.

In working with the Introduction to the Revelation,
we are now ready to consider

JOHN'S PROLOGUE

Rev. ch. 2 and 3

This prologue has the same function as the prologue of any drama. A prologue presents the action that precedes the actual drama. In this case the prologue presents the action preceding the vision. John brings to our attention seven conditions in the church that need correcting. These conditions of wrong-thinking have to be corrected before his visions can be given, before there can be any advance in spiritual growth.

It is interesting that John never presents a condition to be corrected without first presenting the quality of thought which is the means of correcting it. In connection with each one of the churches, therefore, John gives us three points:

1. The correcting quality (in every case, a quality of Spiritual Man, the Son of Man, found in chapter one).
2. The condition to be corrected.
3. The reward for correcting the condition.

In establishing that which will correct the wrong condition (as has been said before) John uses, in every case, a quality of Spiritual Man. He has just presented these qualities in connection with his proofs that he is worthy to give the Revelation (ch. 1). For example, to the angel of the church in Pergamos he writes:

"These things saith he which hath the sharp sword with two edges." We find that this is the seventh point in the description of Spiritual Man. We translated this point. "Spiritual Man possesses the protection and direction of declared truth" or to say it another way, "Spiritual Man possesses the declaration of truth, directing and protecting," (p. 26 and 29, g.). Therefore the correcting quality for the condition in Pergamos is the recognition of Spiritual Man possessing the declaration of truth, directing and protecting. In speaking of the seven churches it must always be remembered that John is really speaking of the church, whatever church stands for, in organization or individual consciousness. So the conditions to be corrected in the church must first be corrected in individual consciousness.

You will notice that in the key design for the Prologue (above) the second point is indented. This is the negative quality. The third point is again in the margin as a positive point. In other words, John indicates that it takes two positive statements to correct a negative condition.

DETAIL FOR EACH CHURCH

I

*The CHURCH OF EPHESUS, Rev. 2:1-7

With your Bible open before you, follow the references in Revelation.

1. Rev. 2:1-2 The correcting quality

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

Who walked in the midst of the seven golden candlesticks? The Son of Man, translated Spiritual Man. It was in the sixth point (f) of the description of Spiritual Man that we translated the phrase about "stars in the right hand" as "equipped with the angels of His presence."

*Key City in Asia Minor; Commercial Center; Non-Christian Cults; Diana, Mother Goddess worship; locale of "First Christian Publication Society." (Dr. Goodspeed). Became stronghold of Christian group.

(Rev. 1:16)

Acts 19:1-10

Isa. 40:28-31

Heb. 12:3-5

Acts 6:5

Matt. 21:43

Romans 12:2

II John 9

I John 5:4, 5

Gen. 2:9

Therefore the correcting quality for the condition at Ephesus is "the recognition of Spiritual Man equipped with the angels of His presence."

2. Rev. 2:3-6 What is it that needs to be corrected at Ephesus? Ephesus was, perhaps, one of the largest commercial cities of Asia Minor, a city where the worship of Diana of the Ephesians, (a name for the Queen of Heaven or Mother Goddess)* was very powerful. In the book of Acts we read of Paul's experiences in this city. It was outstanding as the center of Greek mythology. Here the little Christian church struggled to maintain its integrity. But apparently members had not entirely succeeded through the years. John lovingly commends them for their works, their toil, and their patience. But, he says, "I have somewhat against thee because thou has left thy first love."

This is the picture of any relationship which calls for the contract or agreement of two parties. The results of such an agreement are fruitage. If one party is faithless, then there can be no fruitage. Ephesus had been unfaithful to the teachings of the Apostles. She "left her first love," the teachings of the truth. John calls upon her to repent. The word repent is a somewhat incorrect translation of the Greek meta noia meaning "have a new Mind." The Nicolaitans were the followers of Nicolas, one of the early elders in Jerusalem who later established himself as an independent teacher in Antioch. His teachings, from the standpoint of the church, were considered false, developing unchastity and idolatry. So we see that the condition to be corrected in Ephesus is unfaithfulness, infidelity, lack of fruitage.

3. Verse 7. In these statements of the reward for overcoming the condition, John always says: "He that hath an ear, let him hear what the spirit saith." And again, "to him that overcometh will I give." This emphasizes the importance of listening and overcoming. Seven-fold repetition bears much weight. In this instance the reward is to eat of the tree of life. You eat fruit from a tree. Hence the reward for overcoming lack of fruitage is fruitage, and because this is the tree of life, it is eternal fruitage.

****Summary:**

The recognition of

- (1) Spiritual Man, equipped with the angels of His Presence, Love, Light, Wisdom, Truth, Power, Beauty, Life,
- Corrects (2), unfaithfulness, and lack of fruitage,
- And brings the reward of
- (3) Eternal fruitage.

*For further information see Frazer: The Golden Bough.

**Note: Each section of this prologue is introduced by a phrase, "Unto the angel of the church."

"It is always to the angel thought (the thought stimulated to consciousness whenever God's voice is truly heard) in the church (or in us) that God speaks." Calkins, *ibid*, p. 57.

II

THE CHURCH OF SMYRNA, Rev. 2:8-11

(Temple in honor of Tiberius of Rome)

- (Rev. 1:18)
Isa. 44:6
1. Rev. 2:8. You will recall that after John saw Spiritual Man, he was told "I am he that liveth, and was dead; and behold I am alive forever more" (p. 26, # 6). In that statement John himself realized eternal life, and so the correcting quality of thought for the trouble in Smyrna is found to be the recognition of Spiritual Man, expressing eternal life. Throughout the centuries there have been many false teachings about life; and it is quite as necessary today, as in the days of John, to have a correct concept of eternal life and being.
- Dan. 1:12
Matt. 12:31
See notes on blasphemy p. 75
2. Rev. 2:9,10. Again John commends the church at Smyrna for its works and loyalty, but it is harboring a "synagogue of Satan." The word synagogue is our key. Not until the tribe of Judah was in captivity in Babylon and the temple of Jerusalem had been destroyed was there such a thing as a synagogue. It was supposedly Ezekiel and his friends who established synagogues in every little community where the captives had settled. Soon after the first collections of the Scriptures were compiled, these synagogues were started as reading rooms where the true Scriptures could be read by the people.* There was danger that the worship of the one God might be forgotten among people worshipping many gods. However, only the true Scriptures were to be read in the synagogues. And yet in Smyrna, the teachings of "Satan" were being distributed from the synagogue. False scriptures. Since this whole section concerns right understanding of eternal life, it is logical to conclude that it was false teachings about life which were undermining the progress of the Smyrna church. To stand loyally against such teachings brings the "crown of life" or dominion of eternal life. And so--
- Matt. 23:13
Romans 2:28,29
3. The reward for overcoming is stated, "he shall not be hurt of the second death." Rev. 2:11. The first realization about eternal life is that there is no death. This realization is the reward for overcoming false beliefs about life. But the allusion to the second death is an interesting one. The second death is not mentioned anywhere in the Bible except in John's Apocalypse. Since the Apocalypse was written to give courage and understanding to the second generation of Christians, most of them Greeks, it is logical to find many allusions to Greek backgrounds. And so with this phrase.
- Gal. 1:8
- Among the Greeks, the mystery cults were very popular, and were in many ways similar to modern lodges or fraternal groups. Initiates were given the baptismal rights of purification and the love-feast, which is similar to the Christian eucharist. The degrees were called the "deaths." Each degree meant going through another death up to the tenth. By using this reference familiar to his readers, John was saying, "When the truth of eternal life is recognized, there is no second death, no third, no fourth, no fifth, etc.; in other words, no death at all, nor any degrees of a belief in death."

Summary:

- The recognition of
- (1) Spiritual Man, expressing the truth about eternal life,
 - Corrects (2), false teachings about life,
 - And brings the reward of
 - (3) The realization of no death, and no belief in degrees of death.

*Armstrong Hoyt: Studies in the Bible for the Modern Reader, p. 67.

THE CHURCH OF PERGAMOS, Rev. 2:12-17 (Seat of Emperor worship in Asia Minor)
City of Pergamum, where the Aeschylapium or College of Medicine was situated.

- (Rev. 1:16)
(out of his mouth)
(p. 26,g)
1. Rev. 2:12-13. The recognition of Spiritual Man possessing the declaration of truth directing and protecting, corrects the type of thought being expressed under the heading of Pergamos.
2. Rev. 2:13-16. For the condition to be corrected, the key word is found in "Balaam who taught Balak to cast a stumbling block before the Children of Israel." We read in the book of Numbers that when Moses was travelling through the wilderness, he and his people came to the borders of Moab. Balak, king of Moab, was disturbed to see such a mighty group of immigrant people on his borders. He hired an itinerant "prophet" by the name of Balaam to come down from his home in the north and curse these people.
- Num. 22-25
- Balaam apparently made his living by these pronouncements and did not hesitate to accept rewards and money for being a "yes" man, being expected, of course, to say exactly what his employer wanted him to say.
- This time it was different. Before Balaam left his home, he was aware that he could not curse the Children of Israel. However he was unwilling to lose his remuneration, so he left home still resisting the voice of God. On the way his resentment flared and was expressed in cruelty to his little ass: by kicking, beating, and pulling the little animal. Finally his eyes were opened and he was aware of the angel voice telling him he must bless the Children of Israel.
- As you read the story you can sense the displeasure of the king. Three times Balaam blessed the Children of Israel. Then the king offered him greater rewards if he would think up a stumbling block. If we could leave the story of Balaam with his blessings it would be a much more pleasant story. But no, we must go on.
- Balaam, the man capable of good, succumbed to his tempter. It was as if the king said to him: "your God didn't tell you not to put a stumbling block. No, a stumbling block was not even mentioned! Well then you have fulfilled the letter, you have done what you were told to do, the rest is what you please!"
- So Balaam figured out a stumbling block and suggested it to Balak. And Balak the king proceeded to gather together all the harlots* of the nations round about and to send them into the camp of the Israelites at night at Peor, their camping place.
- But, you will say, were there not guards around a camp like that? There had been, yes--but when the Israelites heard that they had been blest three times, they said: Now there is no more need of a guard around our camp, everyone knows we are a blest people!
- Num. 31:16
Deut. 4:3-6
- And so into the unprotected camp, the scourge went. And the harlots started a plague which wiped out hundreds of the men of Israel. Moses never forgot the tragedy of this experience and the lesson learned: that the stumbling block of sensual thinking is always disastrous to spiritual growth.
- Jn. 6:47-51
Ex. 28:9-12
Ps. 78:24
25:1,2
Ex. 16:32-34
Heb. 9:4
3. Rev. 2:17. The reward for overcoming sensual thinking is first presented in terms of the "hidden manna." The visible manna gave them sustenance in the wilderness. So the hidden or spiritual manna gives sustenance at a time of need. Stones in the Bible are usually associated with establishment and victory, for the victor's name was always cut into a white stone.

*These were the devotees of Baal worship, religious prostitutes.

The early recorders wrote upon stones, and that ancient writing was certainly established, for we find it coming to light even today in archeological work! The second reward for overcoming sensuality, therefore, is purified establishment (white stone) and a "new name" or a new concept of individuality. The Greek word here translated "name" is "onoma" meaning character or individuality. The recognition of a new character is a precious, inspiring realization that the past is gone and the future is new.

Summary:

The recognition of

- (1) Spiritual Man possessing the declaration of truth, directing and protecting,
- Corrects (2), sensual thinking,
- And brings the reward of
- (3) Spiritual sustainment, purified establishment, and a new concept of true selfhood.

IV

THE CHURCH OF THYATIRA, Rev. 2:18-29. City of Trade and Commerce between East and West.

Acts 16:12-16 1. Rev. 2:18. In the book of Acts we read of Lydia, a friend of Paul, a business woman, of Phillippi, who came from Thyatira. Thyatira was a thriving, commercial city and the little church group had much to withstand. A certain type of thought had apparently crept into the church and John uses the opportunity to denounce that kind of thinking.

Dan. 10:6
Isa. 62:2
II Chron 16:9
Luke 2: 35,8:17
I Cor. 4:5,14:25
Heb. 4:13

This is the fourth or climax point, and we can expect that the condition to be corrected will be the most subtle and will require the most powerful qualities of Spiritual Man to silence the wrong thinking.

(Rev. 1:14 after ;
and 15 to ;)
(p. 26, c,d)

And so we read that it is the recognition of Spiritual Man, possessing purified, illuminated vision and reflected understanding that is required to meet this situation. These were the third and fourth qualities of Spiritual Man, you will recall, and the most powerful in their application.

I Kings
16: 30-33

2. Rev. 2:19-25. The condition to be corrected in Thyatira is uncovered by the use of an allusion to Jezebel, queen of Ahab of Samaria, daughter of the renegade king of Tyre. Jezebel came to her new kingdom of Samaria determined to wipe out the worship of the one God. Your Bible account will tell you that only the prophet Elijah dared to stand against this woman, and even he was cowed on one occasion. But he rose above it.*

18:7-15
19:1-3
21:1-23

Because of her dominating and manipulating actions, the word Jezebel has forever been symbolic of that type of thinking. If permitted by the individual to hold sway, it brings ruin and disaster. (If it is curbed and denounced and silenced, there is hope for growth and progress.)

II K. 9:22,30
Jer. 17:10
Num. 25:1
Ps. 2:8,9
Acts 15:28
I Cor. 10:21

Your attention must be called to the literary quality of this passage. It is especially notable. Verse 22 implies that as adultery (fornication) is associated with a bed, so adulteration of true teachings and domination in the church puts to sleep and kills (V. 23).

3. Rev. 2:26-29. The reward for overcoming domination and attempted manipulation is beautifully symbolized by the familiar Biblical phrase

*Armstrong Hoyt; Studies in the Bible for the Modern Reader, p. 173.

Rom. 6:1-2
Gal. 5:13-ff
Dan. 12:3
Job. 38:7
Matt. 11:27
II Pet. 1:
16-19
Isa. 30:12-14

"the rod of iron." The rod was a standard of measurement in ancient days. Iron was a firm, stable metal, widely used during the iron age of Hebrew background. To rule with a rod of iron, then, is to express a standard of stable authority or dominion and power. In this case it is the dominion of the "morning star."

The morning star, like the day star, the day spring, the star from heaven, is a reference to the Christ in the New Testament. So the reward for overcoming domination and manipulation is the dominion of the Christ, the morning star, completely annihilating every offending thought as a piece of pottery is broken when dropped.*

Summary:

The recognition of

- (1) Spiritual Man possessing illuminated, purified vision (eyes) and reflected understanding (feet),
Corrects (2) domination and manipulation,
And brings the reward of
- (3) the dominion of the Christ, the morning star.

V

THE CHURCH OF SARDIS, Rev. 3:1-6 (in process of being excavated)

I Tim. 5:6
Prov. 21:16

1. Rev. 3:1. For the first time John does not have anything commendable to say. The church is told: "I know your works...and you are dead!" What is this type of thinking which brings all cessation of growth to individual or group? It is again the powerful quality of the angels of His presence (Spirits of God), however, which operates to correct this condition, for we read,

(Rev. 1:16)
(p. 26, f)

"These things saith he that hath the seven spirits of God."

Ezek. 33:
1-7

2. Rev. 3:2-4. And now we know what it is.

"Be watchful!" Ah, they have lacked watchfulness.

"Strengthen the things which remain!" They have not established anything. "No works are found perfect!"

I Thess.
5:6
Col. 2:6
Eph. 2:
1-10

By contrast John warns them of the danger. "If thou shalt not watch, I will come as a thief." A few, yes, only a few have kept their protection (garments) in Sardis.

Ex. 32:31-33
Mal. 3:16
Ps. 69:28
Matt. 10:32
Dan. 12:1,7;10

3. Rev. 3:5,6. But, says John, "He that overcometh" shall be clothed in white raiment, purified protection. His name is already eternally established (in the book of life) and it shall not be blotted out. With correction, complete or heavenly recognition is assured.

Summary:

The recognition of

- (1) Spiritual Man equipped with the angels of His presence,
Corrects (2), lack of watchfulness and lack of establishment,
And brings the reward of
- (3) purified protection and eternal establishment.

*The domination thought is as dangerous today as it was in John's day, whether it is found in small organizations or in world affairs. This is a very pertinent point for alertness today. John has given us the basis of correction.

See how perfectly the reward for overcoming balances the condition to be corrected in this section. It is, indeed, the complete reversal of the negative. Always remember the angels of His presence are representative of Love, Light, Life, Truth, Wisdom, Beauty, Power. Wonderful equipment! (check with page 111)

VI

THE CHURCH OF PHILADELPHIA, Rev. 3:7-13 (This is not the ancient Philadelphia of Jordan now called Amman—the modern capital.)

1. Rev. 3:7. John has clever little ways of keeping us alert. Indeed we might say his middle name is "Be Alert!" Just when we are sitting back mentally and folding our mental hands and saying, Now I know just what his "pattern" is, then to our surprise, John does something different. In other words he intends to keep us on our toes as it were. He knew just how important it is to be watchful and alert.

So, realizing that John is going to be different this time, let us round up a few clues for the situation in Philadelphia.

(1) This is the sixth church and every sixth point corresponds to the altar of gratitude in the Steps to Spiritual Communion.* So it always carries something of blessing and love with it.

(2) The word Philadelphia means the "city of brotherly love."

(3) The word David means the "Beloved one."

Isa. 22:15-23

Heb. 3:6

Matt. 16:19

Here the quotation about the key of David is from Isaiah, and incidentally, (to digress a few moments) it has to do with a rather interesting experience when Isaiah was counsellor for King Hezekiah. A situation had arisen which was not very pleasant. Of course such things could not happen in our modern day! But Isaiah was chosen to settle the matter, and the difficulty was this: Shebna, the state treasurer, was found to be building himself a hewn sepulchre out of the rocks, a very expensive procedure even in that day--and a sepulchre far exceeding his known income. In those days when men spent lavishly, it was not the races, or yachts, or huge estates, (although Isaiah does mention estates), but expenditures were made on sepulchres (witness the Pyramids). The inevitable inference, of course, was that Shebna had been appropriating the state funds for his own use. So Isaiah had to throw him out in no uncertain and scornful words and he replaced him with another to whom was given "the key of David" or in other words, "the dominion of Love."

(Rev. 1:18)

(p. 26,7)

In the description of Spiritual Man there is no mention of a key of David, but we do recall that Spiritual Man said to John: "I have the keys of death" (dominion over death). After all, are the two not synonymous? Is not possessing the dominion of Love really possessing dominion over death? Yes, John, you just made us think. Thank you! So it is in the recognition of Spiritual Man, possessing the dominion of Love, that we will find the correction for the unhappy condition in Philadelphia.

I Cor. 16:9

II Cor. 2:12

Col. 4:3

Matt. 25:14-29

2. Rev. 3:8,11. We read, "I have set before thee an open door."

Ah! that means all love has been given, all dominion of Love has been freely opened. The open door is an indication of complete dominion.

*See pp. 8-12.

"For thou hast a little strength," only a little power. There we have our answer. All love given, and only a little being expressed. A lack of the expression, then, of the great gift of unlimited Love.

Isa. 60:14
49:23
43:4
Matt. 20:26-28
Isa. 61:4-6

No wonder false teachings are creeping in (synagogue of Satan), but be assured, when the condition is corrected, even those of the Synagogue of Satan will know that all Love has been given and is being expressed, so great will the proofs be.

To express more Love. How absolutely necessary for the healing of every condition, be it the dishonesty of a Shebna, or the domination of a Jezebel thought, or to correct the manifestation of a "little strength" or to silence the dictatorship of a Roman emperor (or any other dictator!).

"Hold fast which thou hast that no man take thy crown."

Isa. 62:2
Gal. 2:9

Ezek. 48:35
Isa. 2:1-4
Gal. 4:22-27
II Tim 2:19
Eph. 2:19-22

3. Rev. 3:12,13. It is said that a pillar supports. Certainly a pillar in the temple of God would indicate spiritual support. And the writing of the name is establishment. But what name? None other than that of the New Jerusalem!

The prophets of old, as well as Paul, visualized the completeness of man's dominion and understanding of the Christ power under the symbolism of the New Jerusalem. The name of the New Jerusalem, then, is synonymous with the fulness of the Christ.

Summary:

The recognition of

- (1) Spiritual Man expressing the dominion of Love (key of David)
Corrects (2) a Lack of the expression of Love,
And brings the reward of
- (3) Spiritual support synonymous with "the fulness of the Christ."*
(Eph. 4:13)

VII

THE CHURCH OF LAODICEA, Rev. 3:14-22 (Luxurious city, noted for wealth and self-satisfaction)

Col. 4:13-16
Prov. 8:22
Jn. 1:1-3
Pp. 89:38
Heb. 1:2
Col. 1:12-15

1. Rev. 3:14. The city of Laodicea, in the little province of Asia, was close to Colossi. There were, however, six Laodiceas in the Near East--for when Seleucius wanted to honor his father and mother, he named 16 cities Antioch for his father, Antiochus; 9 for himself; and 6 for his mother Laodicea.

In this verse introducing the seventh section, we again have a reference to Spiritual Man, expressing the infinite one Power. John has his own little methods of emphasis. You and I would put the "beginning" at the beginning, and the "Amen" at the end. But John reverses the order, to indicate without beginning or ending, in other words, infinite. You recall that Jesus the Christ who spoke to John is designated in Chapter one as "the faithful and true witness."

(Rev. 1:4)
(p. 23)

2. Rev. 3:15-20. The condition to be corrected is very plainly stated. Lukewarmness, neither hot nor cold.

Jn. 8:18

And this is followed by apathy, self-satisfaction of the most devastating quality, self-satisfaction which says: I am perfectly

*See p. 21, footnote.

satisfied with what I have, I do not need to reach out, I know all I need to know---and does not know that it is "poor, and wretched, miserable, blind and naked (without protection)."

Prov. 3:12
Hos. 12:8
Pr. 23:23
Matt. 13:44

The literary quality of this passage is supreme. How commanding a statement: "I counsel thee to buy of me," the right kind of gold so that you will really be rich (and by the way look up the qualities of gold some-time). "I counsel thee to buy of me" purified protection so that you will really be clothed, and the right kind of eyesalve to relieve your blindness.

Matt. 5:8
II Cor. 5:4

Eyesalve? Yes, the famous Balm of Gilead, much coveted by the Egyptians. So much so that Cleopatra herself once went to Gilead and bought the entire supply of the pungent cosmetic cream: cornering the market for the year. This cream is made from the sap of the balm tree. Please read how Jeremiah taunted the Egyptians with the thought.

Jer. 46:11

Among oriental people (and every locality east of the east shore of the Mediterranean is designated oriental), there is great significance attached to the act of supping together. If you have supped with another, you are as one with your friend. Also, we know that no door can be opened until there has been evidence of the desire to enter in, and then the one within must open the door.

Lk. 12:37

Jn. 14:18,
20, 21.
Matt. 19:28.

3. Rev. 3: 19-22 Thus the reward is true oneness with the Christ, "to sit with me in my throne even as I also overcame and am set down with my Father in His throne."

"He that hath an ear." How many times John repeats his call to alertness!

Summary

- The recognition of
(1) Spiritual Man, expressing infinite being,
Corrects (2) lukewarmness, apathy, self-satisfaction, smugness,*
And brings the reward of
(3) oneness with the Christ

We may now make a blanket statement regarding the Prologue, from the evidence of the translations. From one through seven, the recognition of Spiritual Man corrects all erroneous church conditions.

There is another point to note in connection with the conditions to be corrected, which concerns the indented section of each church situation, which we have called "2" throughout. It is this: Observe that the steps to the more subtle types of thinking are gradual. Unfaithfulness (Ephesus) and Lukewarmness (Laodicea) do not seem to be very dangerous in themselves. But like the one starting to descend from the top of the ski bowl, when the thought is once entertained, the advancing evidences of this type of thinking almost "slide" into prominence, until domination and manipulation are present and operating. Let us illustrate this by a design for this second point.

Unfaithfulness
(Ephesus)

Lukewarmness
(Laodicea)

False Teachings
(Smyrna)

Lack of expression of Love
(Philadelphia)

Sensual Thinking
(Pergamos)

Lack of Watchfulness and establishment
(Sardis)

Domination, Manipulation
(Thyatira)

"He that hath an ear, let him hear!"

This ends John's Introduction. The Body of the Revelation, with its seven visions, each in seven parts, now follows.

*Smugness, closed thought, Nationalism, Judaism of Jesus' day. A distinction must always be made between true patriotism and true love of the ideals of one's country, and narrow nationalism.

A KEY SHEET TO ALL VISIONS

Summary of the Theme and Subject of all the Visions.
The steps by which man finds and establishes the "Fullness of the Christ"--"The New Jerusalem"
in his experience

The Body of the Revelation Chapters 4-22:5

The main part of the Apocalypse comprises seven visions.
Each vision is in seven parts.

The Subject in each case is the factual information given
in each vision (below the line on this page).

The Theme (above the line) is the result of the translation
of the seven parts of each vision.

(P) is a protecting introduction which John gives in connec-
tion with Visions II, III, V, and VI.

VISION IV

Full Salvation (Freedom) revealed and established

Vision IV. Theme: The Realization of the Full
Revelation of Truth (New Jerusalem)
(Woman with Child) completely annihilates
all phases of resistance to Truth, (The
dragon thought)

Subject: The Woman, the Child
and the Dragon
Rev. 11:19-Chap. 14

Always
begin to
read at
extreme
lower
left:

(P) Vision III Theme:
The declaration
of Truth (trumpets)
(This vision is an opening wedge
preparing for Vision IV)
starts the annihilation of all materialism
Subject: The 7 trum-
pets of Truth
Rev. 8:2-11:18

(P) Vision V. Theme: Love poured
out (bowls) completely
annihilates all carnali-
ty or materialism.
Subject: The 7 bowls
(vials) of Love poured
out. (Hosea 1-3, God
expresses Love not
wrath)
Rev. 15-18

(P) Vision II. Theme: In the establish-
ment of true selfhood,
all phases of self-
ignorance are obliterated.
Subject: Opening the 7
seals and sealing the ser-
vants
Rev. 5:11-8:1

(P) Vision VI. Theme: The Word
of God is fully
victorious.
Subject: The 7
triumphs of Truth
Rev. 19 and 20

Begin

Here - Vision I. Theme: The establishment of **** Vision VII. Theme: The Oneness of the
The Oneness of the One
is of first importance.
Subject: The Throne, the
Sealed Book and the Lamb
Rev. 4-5:10

Subject: The Marriage
of the Lamb and the
New Jerusalem
Rev. 21-22:5

****The first vision presents the Lamb, the understanding of The Christ, as given by Jesus. The
fourth vision presents the New Jerusalem, "the fullness of the Christ." The seventh vision
shows they are one. What Jesus could not give to a "perverse generation," the 4th vision
reveals, and the 7th vision consummates.

We have now arrived at

THE BODY OF THE REVELATION THE SEVEN VISIONS OF JOHN

7 Visions

Subject

Theme

Climax

As previously stated, the body or main part of the Revelation consists of seven visions, (each vision in seven parts). Each vision has a subject on our key sheet (p. 40). The subject is purely factual information. For example, the subject of the first vision is "The Throne, the Sealed Book and the Lamb." This gives you an idea of what we shall expect to find in the first vision.

Each vision, also, has a theme. The theme is the summary of the translation which we make in our work. As we work with each vision, we translate the allusions and when we have finished, we sum up our conclusions and make our own theme.

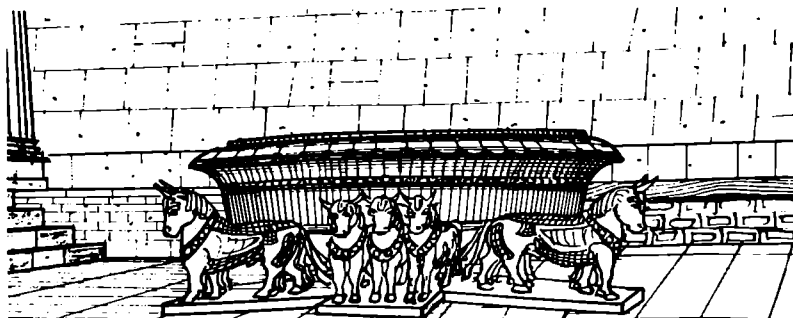
There is a definite harmony and there is progression in the development of the themes. The themes of visions one and seven are foundation themes. The theme of Vision IV proves to be the climax of the whole Apocalypse.

Study the Key Sheet carefully in preparation for the work we are to do with all the visions. Note that oneness and completeness are foundation points (Visions I and VII). Observe that the first three visions prepare the way for the fourth; and when the fourth is established, the last three visions are possible.

Now we shall start to work with our first vision.

Please have your Bible open before you, so that you may check the verse references as we proceed. Always remember we are not interpreting the Apocalypse, we are translating or decoding it.

THE MOLTEN SEA OR GLASSY SEA OF SOLOMON'S TEMPLE



Reconstructed by William Morden, Reprinted by the courtesy of The Biblical Archeologist, Vol. IV. 2. (See p. 44:4) Note the twelve full sized bronze oxen holding up the glassy sea.

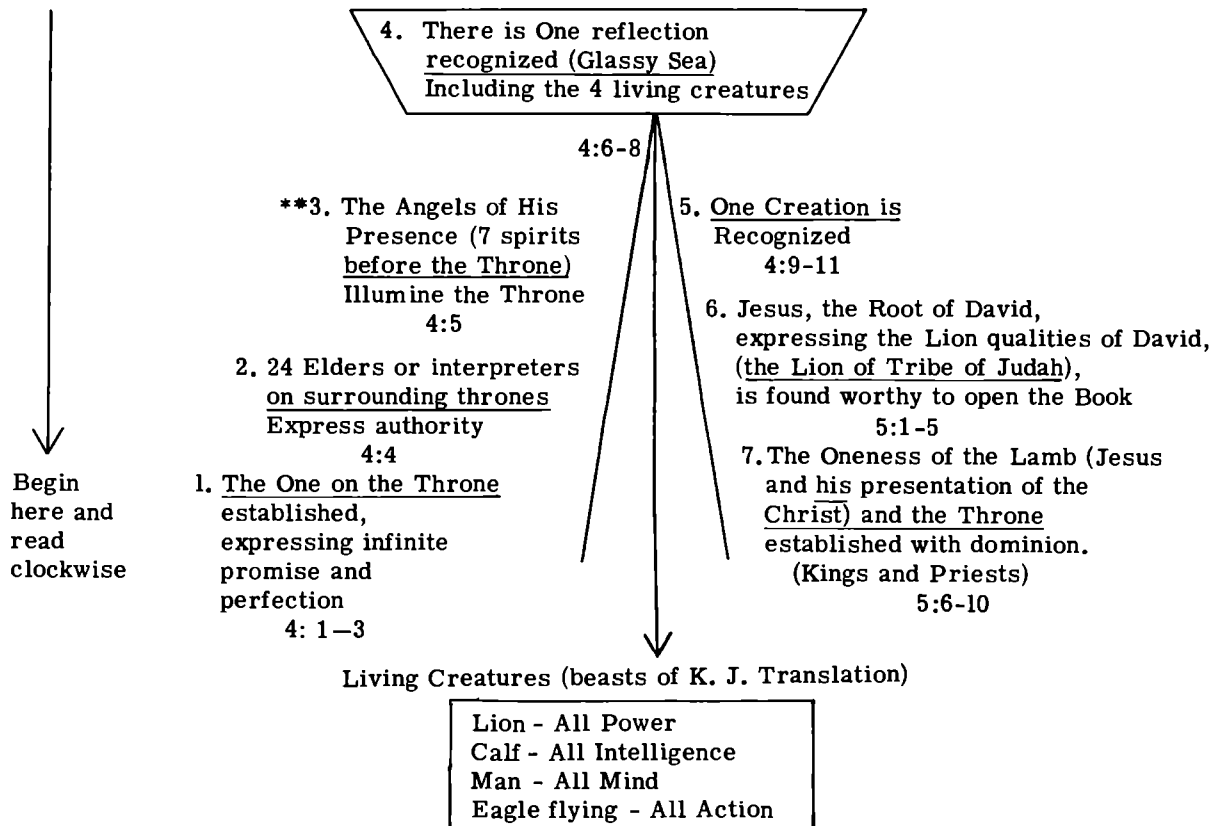
VISION I

Rev. 4-5:10

Illustration of use of seven-fold literary structure of all Vision Literature as applied to Vision I. (Point 4 is always climax)

Vision I. Theme: *The establishment of the Oneness of the One.

Subject: The Throne, sealed Book and the Lamb.



**This vision is the basis of all economic hope; the conviction of a living God and a living Christ. Such a complete and overmastering conviction of the reality of God as the creator and ruler of the universe, was the spiritual inspiration which led to the founding of our American Commonwealth and laid the basis for our democratic way of life." Calkins, *ibid*; p. 70.

**The stars are the angels and the spirits are the angels according to John's own designation. (Rev. 1:20)

***All structural designs give the translations as worked out by decoding the allusions.

VISION I

Rev. 4-5:10

The Throne, The Sealed Book and the Lamb

Turning to chapter four of the Revelation, we read:

"After these things I saw, and behold, a door opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must come to pass hereafter." (RV.).

Ex. 19:16-24

Ps. 24:3-5

This is John's introduction to the first vision. "A door opened in heaven" indicates that thought is open and receptive, in a condition or awareness of completeness. The first voice he heard was the voice of Spiritual Man, the man of Chapter one. The call to John is to "Come up hither," to rise spiritually, to understand inspiration.

This first vision that came to him when he was "in the spirit" was of a throne established in heaven and One, only, sitting upon the throne. This introduces our first point in the vision. In presenting the points of our vision, therefore, we shall take them one by one.

-1-

One established on the throne,* Rev. 4:2 and 3.

Zech. 14:9

Jer. 17:12

Deut. 6:4

Ex. 28:15-21

24:10

Gen. 9:12-15

Ezek. 1:26-28

1 Ki. 22:19

The throne, of course, represents dominion. We next read of the qualities of the One upon the throne. "Like a jasper stone and a sardine (sardius)." In Exodus we are told of the twelve stones** of the breast plate of the High Priest. Each stone represented one of the twelve tribes of Israel. By placing the jasper first and the sardius last, John has reversed the order given in Exodus. This is one of John's ways of representing infinity, without beginning and without ending.

"A rainbow about the throne." The rainbow is a symbol of the spiritual covenant, and, as a token, indicates the promise of fulfillment for man. The emerald is not only the fourth color of the rainbow or key-stone color. It is also the color of life as we see it growing about us. The emerald stone stands for that which is precious and clear as crystal, since it is the most precious of all stones. Everything about the One on the throne expresses infinite promise and perfection.*** We may summarize these qualities or attributes of Deity as follows:

1. God rules and holds absolute power of all creation and all activity.
2. God is Life and is surrounded by life (Living Creatures).
3. God is holy, expressing all perfection and purity.

-2-

Original Greek

"thronos" for

both throne and seat

Isa. 24:23

Ex. 16-18

Daniel 7:13

Zech. 4:2

And now we find that there are twenty-four elders or interpreters on surrounding seats, expressing authority and dominion (thrones and crowns) Rev. 4:4 and 5.

Elders were first mentioned in the Bible in connection with the story of Moses. It was while the Children of Israel were on their way to the peninsula of Sinai that Jethro, the priest of Midian and father-in-law of Moses, persuaded Moses to establish a group of seventy elders or rulers, to act as interpreters for the people. The people were to come with their questions and the elders were to interpret as Moses had directed.

*See Appendix for meanings associated with the Ark, p. 104.

**Appendix Jewels, p. 112.

***See Glossary, Urim and Thummim.

In many instances the elders themselves gave answers and spoke with authority, but always subordinated their authority to that of Moses.

Acts 6
 I Pet. 5:1-6
 Greek:
 presbuteros

In the New Testament we read of the elders of the early Christian Church. They had much the same function. In some modern churches, the members of this group are still known as elders; but in others they are called presbyters, or deacons, bishops, boards of directors, or trustees.

Immediately following the description of the elders, we read of lightnings, voices, and thunders. Lightning illumines, voices announce or proclaim, thunders arouse and startle or stir. These upheavals of nature in the Apocalypse are present for the purpose of arousing and illuminating the thought. (They grow in intensity as we go forward.) We can speak of the use of these symbols as John's way of saying: "Wake up! Pay attention! This is important!"

-3-

Rev. 4:5. "And there were seven lamps of fire burning before the throne, which are the seven spirits of God."

Ex. 37:17, 18, 23
 (Rev. 1:5)
 Zechariah 4:10

We first read of these seven spirits in Revelation one, verse five, you will recall. These appear again in Rev. 1:20, as the seven stars which are the angels of the seven churches. These angels "in the presence of the throne" appear throughout the Apocalypse, acting in one capacity and another, as forever the illuminators of the throne. They come from the old Persian background as fully explained in the Appendix under "Angels of His Presence," p. 110, where you will also find their names, and their qualities. We shall next meet them in Vision III as the angels who blow the trumpets of truth.

-4-

Ex. 30: 18-21
 I. Kings 7:23-26

Rev. 4:6-8. The very beautiful picture of our fourth or climax point begins with "a glassy sea like unto crystal " (R. V.) before the throne.

This term "glassy sea" is used in the Old Testament to describe the laver of Solomon's temple. The laver of Solomon's temple was not a simple brazen bowl like the laver of Moses' tabernacle,* but was a huge container, held up by twelve bronze oxen. The priests had to mount by ladder to wash their hands. The water in this laver was like a small lake, smooth as a mirror. The priests, washing their hands, were reflected in the water. This crystal sea before the throne indicates that not only everything we have thus far seen in the vision is included in one great reflection in the glassy sea, but there is also included -----

Four Living
 Creatures
 (4 Beasts)
 Cherubim and
 Seraphim
 Ezek. 1:4-10
 9:2
 Ex. 25
 Ezek. 1:10
 Zech. 4:2,10

The four living creatures. In addition to the One on the throne, the four and twenty elders and the angels of illumination, these four are "in the midst of the throne and round about the throne." That means that they also are included in the one reflection in the glassy sea. Who are these four?

John again is not the originator of the symbolism of the four living creatures. It was Ezekiel, a captive in Babylon 500 B.C., who saw all about him, in Babylon, the carved figures of living creatures, some with four wings, some with six. He knew they were called cherubim or seraphim. He also knew Moses had used these symbols of wisdom and intelligence on top of the ark.** In Ezekiel's vision they figure very prominently. But in Ezekiel Chapter one, the King James translator translated the Greek word "ZÖON" as "Living creatures " (the correct translation).

*See Tent of Meeting or Tabernacle, p. 8.

**Compare with Proverbs 8.

Why is that same Greek word ZÖON translated "beasts" in Revelation four? What is the story back of this peculiar circumstance?

Today we think of the word "beast" as associated with bestiality. For that reason many have been extremely puzzled to read in Rev. 4:6: "four beasts in, around and about the throne." We cannot accept the thought of bestiality near the One on the throne. Neither can we accept the thought of associating the beast of chapter 13 with the throne, and many have thought the beasts of chapter 4 and the beasts of chapter 13 all the same. They are not and never have been connected and never will have any connection.

Illustration of incorrect interpretation of the Four Beasts.

Let us illustrate how the Revelation is often misinterpreted to the horror of those who know the correct way to approach an Apocalypse, (who also know the meaning of the Greek words of the original manuscripts). It was during the time of the recent war period, that a national advertiser published an amazing and absolutely incorrect advertisement based on these passages about the various "beasts" in Revelation.

- - -

The advertisement read like this:

So and so presents "The Dawn of the New Freedom"

Below this caption were pictured

A Green Dragon labeled China

A Black bear labeled Russia

A Lion labeled Great Britain

An Eagle labeled America

They were all harnessed together and drawing a chariot wherein stood Liberty with a flaming torch, with the morning sun at her back.

Below the chariot was seen a conglomeration of maps and flags and faces indicative of various dictatorship groups at that time. And then the caption, "Destiny Rides Again." Below these words was a quotation from the Apocalypse, putting together passages which have no connection at all as you are realizing from our discussion.

"And there were 'Four Beasts....and each Beast had Six Wings' (Rev. 4). One Beast was like a Flying Eagle and one beast was like a Lion (Rev. 4).... and one Beast had feet 'like a Bear'... 'and the Dragon gave power unto the Beasts' (Rev. 13)"

"Adapted from the Book of Revelation - Chapters 4 and 13."

Now let us examine this erroneous advertisement. In the first place, it is a Red dragon in the Apocalypse, not a green one. In the second place the four beasts of Rev. 4 are a translation of the Greek word "Zöon" meaning "living creatures" as has been said. They have nothing to do with the beast of Revelation 13. That Greek word is "Therion," meaning "wild beasts" or bestiality, and the same word "Therion" is also so translated in Rev. 6:8. There cannot possibly be any connection between the four of Rev. 4 and the two beasts of Rev. 13. The other beast of Rev. 13 is the false prophet of the beast and it is of these two (in Rev. 13) that the advertisement says: "and the dragon gave power unto the beasts." The dragon you will find is introduced in Vision IV, or chapter 12, and represents resistance to the truth, in the Bible. Thus the four living creatures of Rev. 4. are worlds apart from the two beasts of Rev. 13. Please do not

ever confuse them. It is to be regretted that such erroneous combinations as this advertisement are published. There can be no modern application to the beasts or living creatures as individuals or nations, except as the type of thought which they symbolize in the Revelation, is expressed by individuals or nations. In the Apocalypse we are dealing with types of thought.

Correct Transla-
tion of Zöon

Now let us return to our main discussion. The question is this: What explanation have we for the different translations of the Greek word "Zöon"? In Ezekiel the word is translated "living creatures." In Revelation the word is translated "beasts." It is necessary to go back to the original plan of translation of the King James version to understand what has occurred here. When King James appointed translators of the Bible, they were selected from three colleges: Cambridge, Westminster, and Oxford. Each group, given a special section to translate, evidently did not thoroughly check on translations of the other colleges. The members of the group translating Ezekiel used the words "living creatures" for their translation of the Greek word, Zöon. But the group translating the Apocalypse, translated the same original word as "beasts." However, for their period they were not far afield, because the King James translation was a modern speech translation for its own day, and in sixteenth century England every living creature was called a beast; a cow was a beast, a dog a beast, and Robert Burns even called a little mouse a "wee beastie"! Hence the confusion today, and the need of clarifying. In referring to our Bible passage again, we find that these four living creatures (as we shall prefer to call them), are all-seeing having "eyes before and behind--round about and within." They are ever active: "have no rest day and night." They express completeness, for they are singing a song adapted from the sixth chapter of Isaiah, "Holy, Holy, Holy, (whole and complete) is the Lord God, the Almighty." John's usage differs slightly from that of Ezekiel, because John calls his second one a "calf" the young of the species, while Ezekiel uses the term "ox."

Isa. 6

1. Lion
Ezek. 1-3

Prov. 30:30

Gen. 49:8-10

2. Calf-Ox

Ex. 32
Mal. 4:2

But what did the four living creatures of Ezekiel's vision mean to him? Let us start with the lion. To Ezekiel and the Children of Israel, the lion was not only the king of creatures but also all strength and all power. When the people under Moses first entered their promised land, the Palestine of today, they found many lions in the Jordan Valley. Samson, David, and others had encounters with lions. Lions were there because the Jordan valley is tropical, a deep gorge leading to the Dead Sea. Later, the tribe of Judah, following the suggestion of Genesis 49, chose the lion for its symbol. David also chose the lion for his personal use and was called "the Lion of the tribe of Judah" for that reason. Thus we translate the word "lion" as symbolic of All-Power.

What about the second living creature, the calf of John's vision, but the ox of Ezekiel's?

Ezekiel and Solomon* used the ox, representing the highest form of animal helpful to man. John uses the calf, and in the days of the wilderness wanderings, the Children of Israel made a golden calf. What could an ox or a calf possibly mean that could be suggestive of a quality of Deity? It is necessary to go farther back than the Old Testament itself for this answer.

Why did the Children of Israel make a golden calf at Mt. Sinai? They were trying to find a way to commune with the God-above-all-other gods, of whom Moses had told them. Moses was on the Mount. They were afraid.

*See design p. 41.

They knew very little about the God of Moses. But back in Egypt, the people knew of a god called Osiris by the Egyptians. To the Egyptians, this Osiris was "the god-above-all-other gods," the god of all-intelligence. The Egyptians worshipped this god with the symbol of a calf or an ox. And so the children of Israel were trying to contact their God of All-Intelligence, and they knew no other way to do it than by making a golden calf! Although later Moses taught them that no images could be associated with the one God, they always continued to use the symbol of the ox for other purposes. And thus the calf or ox represents, or is symbolic of, All-Intelligence.

3. Man-face
Appendix p. 121
Son of Man
Mind the Man

Our third living creature, we are told in both Ezekiel and the Revelation had "a face as of a man." Wherever we find the word "man" in the Apocalypse it is associated with the Greek phrase translated "son of man" in other places. It is not out of line therefore to translate the passage according to the translation of "son of man" of Rev. 1:13, or Spiritual Man. The phrase, "face of a man" therefore represents the symbol for All-Mind.

4. Flying Eagle

Isa. 31:5
Mal. 4:2
I Thess. 5:17

And the fourth living creature we are told had the face of a flying eagle. An eagle is the king of birds. Like the other allusions connected with these four creatures, the eagle stands for that species supreme in its own category. If the eagle were stationary, it would be without activity, but as a flying eagle, it expresses great activity. We see, therefore, that the flying eagle represents All-Activity. Thus All-Power, All-Intelligence, All-Mind, and All-Activity are one with the One on the throne, being included in the reflection in the glassy sea.

*Isa. 6
Ex. 25

There is just one other point we must check in regard to these living creatures of John's vision. He tells us that each one of them has six wings. That means they are seraphim and are synonymous with the cherubim on top of the Ark, representing wisdom and understanding. This closes our discussion of the fourth point of the first vision in which we have seen that one reflection, including the four living creatures, has been established. Now let us proceed.

-5-

Gen. 1
Ps. 90:2
Jn. 17:3-11
I Chron. 29:11,12
Jn. 1:1-3
Ps. 47:8

In this section one creation is recognized. Rev. 4:9-11.

In this dramatic picture we see the living creatures and the four and twenty elders worshipping the One on the throne, and singing one of the beautiful songs of the Apocalypse:

"Worthy art thou, our Lord and our God,
To receive the glory and the honor and the power
For thou dost create all things,
And because of thy will, they are and were created."

-6-

Rev. 5:1-5. Read this passage carefully in your Bible.

Dan. 12:4
Ezek. 2:9,10
Isa. 11:1

Isa. 29:11-14
Isa. 29:18, 19, 24

Gen. 49:9,10
Romans 15:12

Throughout the Old Testament there are frequent references to "The Root of David," the "Root of Jesse," "The Stock of Jesse," etc. This is a reference to the Messiah. Jesus was proclaimed the Messiah. So here we have Jesus, the Root of David, expressing the lion qualities as exemplified by David, who was called the "Lion of the Tribe of Judah." Jesus, therefore, is found worthy to open the Book which appears in the hand of the One on the throne. This intriguing Book is "close sealed with seven seals." These seals are to be broken in the second vision. It is an important step

*The great song of Isaiah, "Holy, Holy, Holy," indicated his concept of the wholeness, or completeness of one Deity. Bishop Herber has contributed a great hymn on this theme.

Isa. 53:7
Jn. 1:29-32
Heb. 9:12-14

to find someone worthy to open the seals. John wept, because with his limited understanding and vision, he could not see anyone ready. At this point one of the elders comes into action and says to John, "Weep not, the Lion that is of the tribe of Judah, the Root of David," has been found worthy to overcome and to open the Book, in other words, Jesus, expressing the Lion qualities.

-7-

Isa. 5:3
Zech. 4:10
Ps. 141:2
33:3
Ex. 19:6

Jesus the Christ, now presented as the Lamb, is established, standing in the midst of the picture and beside the One on the throne, Rev. 5:6-10.

The last step in this exquisite picture of the throne scene, places Jesus beside, or at-one with, the One on the throne. The sacrificial lamb was often used in the New Testament as a symbol of Jesus. In the old symbolism of the tabernacle* the lamb represented the worshipper desiring to have communion or oneness with his God, and willing to give up his most valuable material possession, even human life if need be, to go on and consummate that communion. So Jesus was often called, "The Lamb of God," "the Lamb slain," because he was willing to do that very thing to prove his communion - namely, resurrection and ascension. Thus, he proved that eternal life is possible for every man, indeed, that life is eternal.

Ps. 141:2
Gen. 14:18
Ps. 110
Heb. 5-9
Phil. 2:5-11

And so the Lamb takes the Book out of the hand of the One on the throne. In other words, Jesus, expressing the Lamb qualities, takes the Book, thus showing that he willingly consecrates himself to his great work. And a great song follows, the recognition of the dominion and power (kings and priests) which this act of consecration brings.

Summary: Theme of Vision I.

Isa. 40:12-31
Ezek. 1 ***

Everything in this vision has pointed to oneness: One on the throne, one reflection in the glassy sea, one creation, one Book, one found worthy to open the Book. Our theme therefore is the establishment of the Oneness of the One. This is very similarly presented in the first vision of the II Isaiah and is also characteristic of the first vision of Ezekiel. It is without question a foundation point in the understanding of the Apocalypse, and as a matter of fact, in the understanding of the whole Bible, since all Bible literature is based on the recognition of One Deity presented under various names, each name expressing a different quality or attribute of this One Deity.**It may be added that together with the elimination of all images in worship, the establishment of the recognition of the Oneness of Deity, is considered the greatest contribution of the Hebrew thinkers to man's understanding of Deity.

*Hoyt: Studies in the Bible for the Modern Reader, pp. 45-51.

**Ibid, p. 107.

***For new material on Ezekiel, turn to p. 66, Ninth Edition, Studies in the Bible, Hoyt.
Note: In connection with the Biblical passages establishing Oneness, also check with Isaiah 40:12-31.

Notes on Revelation 4-5
as associated with
Early Christian Usage

In the *Journal of Biblical Literature* for June, 1952, Lucetta Mowry* has presented a comprehensive article showing that the symbolism of Vision I is apparently tied up with both Jewish ritual and early Christian church worship. Not only does John's elaborate throne scene suggest the familiar royal splendor of the ancient courts of Thebes, Babylon, Persepolis and Alexandria, but his treatment is also suggestive of the thought that the human court may be used as a model for the divine. The Hebrew prophets and psalmists often depicted God as king, sitting upon a throne.

Turning next to the four hymns of the vision, Miss Mowry shows that all four have associations with certain parts of the Old Testament, principally the Psalter. The first song, "Holy, holy, holy is the Lord God Almighty" sung by the four living creatures, has its counterpart in Isaiah 6:1 (see p. 47). The second song, that of the 24 elders (Rev. 4:11) is similar to Psalm 19:1; the third, which concerns the Christ (Rev. 5:9-10, 12), has parallels in many Psalms, and the fourth, "Blessing and honor and glory and power" (Rev. 5:13b), is a doxology, similar to that of Psalm 41:13. All of these elements are found in Jewish liturgy. In addition, the second song, with its expressions, "Worthy art thou . . . For thou didst create . . ." is very similar to the Jewish Kedushah of the Yotzer, which reads as follows:

"Blessed art Thou, O Lord our God, King of the Universe, who formest light and createst darkness; and makest peace and createst all things; who givest light in mercy to the earth and to those who live thereon and in goodness renewest every day continually the work of creation."

But there are certain elements which depart from the Jewish tradition. "There are at least three phrases which have close affinity with expressions used by the Hellenistic ruler and imperial cults" of John's day.

The declarative type of statement commencing with "Worthy" and followed by "for" was constantly used in acclaiming the emperor at games, the theater and other public functions. The second phrase is the adulatory one, hoping that the king will reign forever. The third phrase is indicated by a change in the term for Deity, from the Hebrew usage to that of the Christian group, and was particularly applicable to Domitian's period, when the Christians were persecuted and often affirmed their loyalty to God, by this new term.

Again, two actions of these chapters "have particular significance." The first is "the reference to the scroll held in the hand of Him who is seated upon the throne; the second is the mention of the golden vials full of odors." We know that the golden vials, or bowls, were associated with the steps to spiritual communion as given by Moses (see p. 12), and Miss Mowry associates them rightly with prayer. The scroll, written on both sides, suggests Ezekiel's experience, and furnishes a clue that this scroll may represent the Jewish Torah, the Law, "or at least part of it, the book of Deuteronomy." Taken together, these two allusions, give us two features of the Jewish service after the destruction of the Temple; the reading of the Law and the offering of prayer. Add to these the singing of hymns as indicated by the four songs, and we probably have the elements of the Christian service of the first two centuries A.D. "If the analysis of Rev. 4-5 is correct we have here material that bridges the gap between Jewish synagogue worship and later Christian worship. This study suggests that in these two chapters of Revelation we may have the earliest known form of a Christian service of worship, possibly the eucharist. It begins with an invitation to partake of the blessings (Rev. 4:1). It continues with the singing of a trisagion, followed by a brief ascription of praise to God as Creator sung by the choir. Then the reading of scripture, the prayers which include a psalm of praise to Christ the Slain Lamb. Finally the service closes with the congregational singing of a doxology to God and the Christ, concluded with a choral Amen."

*Professor of Biblical Literature, Wellesley College.

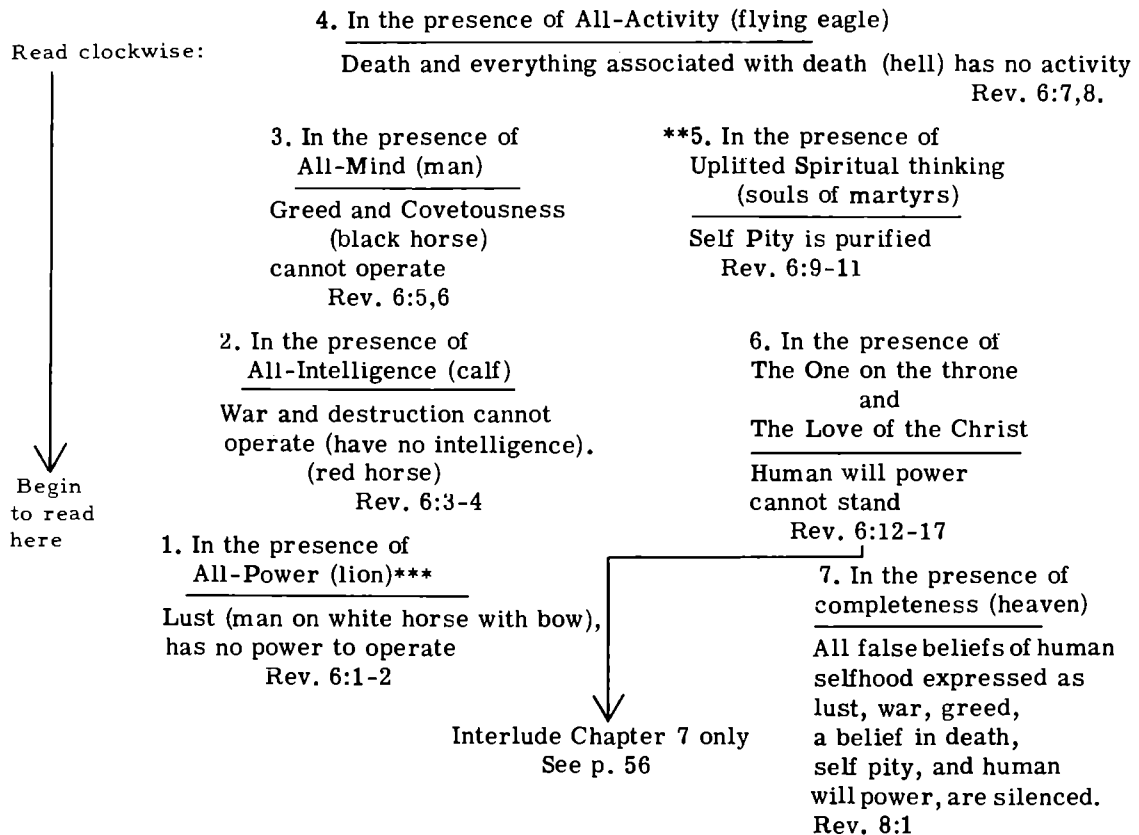
VISION II
Rev. 5:11-8:1

THEME: In the establishment of the qualities of true selfhood, all false thinking is silenced.

SUBJECT: The Opening of the Seals of the Book of Vision I and the Sealing of the Servants.

(P) Protective Introduction: Rev. 5:11-14.

Infinite recognition that the Lamb* of Vision I is worthy to receive and express the seven attributes of Deity, namely, power and riches and wisdom and might and honor and glory and blessing.



*The Lamb: Jesus and his presentation of The Christ.

**See Tapestry illustration, p. 71.

***Refer to Vision I, p. 44, section 4.

VISION II

THE OPENING OF THE SEALS AND THE SEALING OF THE SERVANTS

Rev. 5:11-8:1

Symbolic of the Power of the Christ to Overcome the World Order of the day

Explanation of (P) A Protective Introduction or Foreword to Certain Visions

See Key Sheet
p. 40

Before we can begin Vision Two, let me explain a peculiar little sign (P) which you probably have noticed on your key sheet to the Body of the Revelation.

You will observe that this sign occurs in connection with visions II, III, V and VI. Again let me remind you that II balances VI, and III balances V, and therefore, whatever you find in II and III will be somewhat duplicated in V and VI.

This (P) stands for a protective interlude or introduction to the vision about to be given. It is always a declaration of something positive. It is frequently a song expressing gratitude and other qualities. It emanates as a rule from a heavenly choir and associates us once again with Vision I, wherein was established the recognition of Oneness.

Rev. 5:11-14

Dan. 7:10
Ps. 68:17

Isa. 53:7

Mk. 1:7-11

The Protective Declaration for Vision II is found in this passage. We read of many angels round about the throne. John tells us the number of them is "ten thousand times ten thousand and thousands of thousands." This is the way the apocalyptic writers always expressed infinite number. These angels are singing a great song, expressing the absolute recognition that the Lamb is worthy to receive and express the seven attributes of dominion. The seven attributes of Deity here mentioned are power, riches, wisdom, might, honor, glory, blessing. In the seven there is completeness.

There is a second declaration also given in this introduction, namely, universal recognition ("every creature") that the One on the throne is at-one* with the Lamb and this recognition brings added dominion.

Jer. 9:23,24
Dan. 7:13,14

At the end of this passage we read "the elders fell down and worshipped." It is noticeable that whenever the elders are mentioned, they never set themselves above the One on the throne, although they themselves are upon thrones and have crowns. They express dominion, it is true, but are always subordinate to the One on the throne.

THE FOUR HORSEMEN OF THE APOCALYPSE

Signs of the
Times, Social
Disorders

The Four Horse-
men of the
Apocalypse

Once at the beginning of the second lecture on the Apocalypse a member of the class asked me the question, "What are we studying, Mrs. Hoyt?" and I replied, "We are studying the Apocalypse of John." "That is what I told my husband when he asked me last night, and he replied, 'Did she say anything about the Four Horsemen of the Apocalypse?'" and I said, "No, she didn't." "Well," he affirmed, "then she isn't giving you the Apocalypse!" "

*The term "at-one" is used to indicate oneness. The New Century Dictionary indicates that the word "atone" is from the two words "at one" and means "to bring into unity or concord--the act of agreement."

It just happens that this is the right Apocalypse, the one that he was referring to, but the Horsemen do not appear until the second vision. The familiarity of the phrase "the four horsemen of the Apocalypse," of course, comes from the popular book by the Spanish author Ibanez.

It is of interest that Ibanez merely mentions the important Living Creatures in his introduction. He says that the Four Horsemen, Lust, War, Greed, and Death, sweep over the earth but that they appear in the presence of four grotesque fantastic creatures with strange heads and wings, etc. It is evident that Ibanez knew little about the Bible or the use of these Living Creatures by Ezekiel and their decoding according to the accepted meanings familiar to the Hebrew people. To have failed to see the importance of their presence and to have ignored them are evidence of the partial and sketchy translation of Ibanez.

Zech. 1:8-11
6:1-8

To return to the horses: John does not originate these horsemen. True to his custom of finding his allusions or code points in the Old Testament, John uses the horsemen of Zechariah but he adapts them to his own purposes.

Ex. 15:1

If you will refer to your key sheet (p. 40), you will see how logical it is that the establishment of the qualities of true selfhood should follow the establishment of the oneness of Deity. Thus our second vision is concerned with the establishment of the qualities of true selfhood. At the same time, every forward step in understanding is gained by silencing false types of thinking. Let us look at the 6th chapter of the book of Revelation. Here in the first verse we find that the Lamb and the Book, which appeared in Vision I, are now before us. We also see that the four living creatures are also here, each one taking his right place in connection with the opening of the first four of the seven seals of the book.

Isa. 31

Micah 1:13

Jer. 24:10,
29:17-18,
42:17,44:13.

Ezek. 5:12, 17
14:21
33:25

Think of a book with seven cellophane covers. Each time one of the first four covers is removed by the Lamb, it is removed in the presence of one of the important four living creatures of Vision I. It is these living creatures who say, "Come forth," and behold each time an erroneous type of thinking appears under the guise of a horseman on a horse. These seals or covers typify the erroneous thinking which has obscured the clear understanding of the scriptures, in this case the kind of thinking which is symbolized by the four horsemen, and what they represent, and the other negative allusions of Vision II.

Zech. 1:8-11

Jer. 15:2-3

Ex. 15:1

Isa. 31

Micah 1:13

Now as you know it was Zechariah in the Old Testament who first introduced the four horsemen of the Bible. Horses were always associated with Egypt and with dependence upon material help, because Egypt had the horses of ancient days. John's use of the four horses of Zechariah varies from Zechariah's color scheme for the horses. John is telling us that in the presence of the establishment of right thinking, as portrayed by the living creatures (and what we found them to mean in Vision I), the wrong type of thinking, the horsemen, (and what they stand for) cannot operate.

-1-

Rev. 6:1,2

James 4:1-3

Ex. 15:9

James 1:13-15

Gal. 5:16,25

I John 2:16,17

Thus, we shall translate Chapter 6, verses 1 and 2: In the presence of All-power (the first living creature, the lion), lust cannot operate. Now how do we arrive at that translation of lust for "a white horse, and he that sat thereon had a bow." There is nothing in the Bible actually to give us the clue to a man with a bow on a white horse. But because John was among the Greeks up in Asia Minor, no doubt he knew the Greek figures of mythology. The Greek centaur was a figure, half man and half horse. He was always pictured as

having a bow in his hand with which to shoot an arrow to wound.

The Greek centaur represented passionate lust, or lustful passion. And that is the reason why this first horseman is translated as lust. We are told he came forth conquering and to conquer. Lustful thinking is always arrogant and sure of itself, but, how true it is that: In the presence of All-Power (Lion Quality) lust has no power to operate.

Rev. 6:3,4.

-2-

Isa. 53:28
Amos 1,2
Gen. 37
Amos 5:4,6,14,15
Isa. 1.16-19
Matt. 5:9

The Lamb is now ready to open the second seal. And we find that the second living creature is standing there. As we have said, during the first World War there was a popular book by the Spanish novelist Ibanez. He pictured these four horsemen of the Apocalypse as riding forth to destroy the earth. He paid no attention whatever to the four living creatures, except to mention them in his introduction as grotesque, fantastic creatures. And yet these living creatures are absolutely essential to the understanding of this vision.

And so we find that in the presence of the second living creature, All-Intelligence (the calf), the second horseman is called forth. How powerful the words "Come and see." This second horseman is on a red horse. He symbolizes blood and war and destruction, claiming to take peace from the earth. But: In the presence of All-Intelligence (the calf symbol), war and discord cannot operate. They are made completely ineffectual. When All-Intelligence is present and is operating, no false thinking can make any headway.

-3-

Rev. 6:5,6.

Micah 6:10,11
Amos 8:4-6
Hosea 12:7

Long before our modern day, the black market had received its name from the pages of this Apocalypse of John. Black is a color which absorbs everything. But, as if that were not enough to tell us what the third horse represents, we have two other Old Testament references to help us. We are told "he that sat thereon had a balance in his hand." Whenever the prophets of the Old Testament desired to picture greed and covetousness and false business practices, they always associated it with a "balance in the hand." In other words, they recognized that greed and covetousness and inflation all belong in the same category and are associated with "false weights and measures," and dishonest practices.

Black Market
Activity

II Kings, 7

Again we have a quotation from the Old Testament "A measure of wheat for a penny and three measures of barley for a penny, and see thou hurt not the oil and the wine." Dr. Goodspeed makes the statement* that a measure of wheat for a penny would be comparable today to a loaf of bread for a dollar - profiteering indeed. In second Kings, 7th chapter, we have the story of the siege of Samaria. It is the story of an army besieging a city. The army was frightened away, leaving their tents, their horses, their asses, even the camp as it was. Profiteers took possession of the supplies the Assyrians had left, but the famished people trod upon the ones who were selling the food for a high price.

Deut. 7:13
Neh. 5:11
Joel 2:19

There can be no doubt that the black horse stands for greed and covetousness and profiteering. Thus: In the presence of All-Mind (the third living creature), greed and covetousness cannot operate.

Rev. 6:7,8.

-4-

As the fourth seal is opened, the voice of the fourth living creature is heard saying, "Come and see." The one who appears is riding on a pale horse,

*E. J. Goodspeed: Problems of New Testament Translations.

according to the King James translation. Dr. Goodspeed calls it an "ashen" horse. The original Greek word is CHLOROS, pronounced chloroth. This word is familiar to us in modern adaptation in such trade words as "clorox." Clorox is a bleaching agent. It bleaches to the whiteness of a sepulchre! No wonder this thought of sepulchre whiteness is used with the horse which death rides, (Death, and everything associated with death) as the words "Death and hell" or "Hades" imply.

In this section we also have a Greek word THERION, which is properly translated "wild beasts," or bestiality. It is the kind of thing associated with the belief in death by violent means. It has nothing to do with Zöon.

This fourth seal, as has been said, was opened in the presence of the fourth living creature, All-Activity (the flying eagle). We can logically translate therefore: In the presence of All-Activity, death, and everything associated with death, has no activity.

Hos. 13:14
Ezek. 5:12

-5-

*Rev. 6: 9-11.

Now we see that John has used the four horses of Zechariah for his four horsemen of the Apocalypse, and also the four living creatures of Vision I. But John is never at a loss for allusions to meet the need of the visions. He tells us that as the Lamb opened the fifth seal, he saw underneath the burnt offering altar "The souls of them that had been slain for the word of God, and for the testimony which they held." Now we call those who have been slain for the word of God martyrs. So John saw the souls of the martyrs. The word "souls" is used in this case to indicate their consciousness or type of thinking. We are told that when Stephen was being stoned his face was shining. We know of other martyr experiences of glorified illuminated vision. It is logical, therefore, to translate the phrase "the souls of the martyrs" as uplifted spiritual thought.

II. Tim. 1:8
Lev. 17:11
Acts 7:60

But now we come to an extremely interesting situation. It is utterly unlike a true martyr to express self-pity, but we have these martyrs crying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This is as much as saying, "We should be avenged." This is what we call the counterfeit thought, the direct opposite to the true martyr consciousness. It is odd that whenever we hear anyone say, "No one has ever suffered as I have suffered," we use the little phrase "She thinks she is a martyr." But there is no self-pity in the true martyr thought. In this case, then, the true uplifted spiritual thought silences the counterfeit or self-pity.

Zech. 1:12
Gen. 4:10
Ps. 79:5-10
Heb. 12:24

Again we read, "And there was given them to each one a white robe" - in other words, purified protection. Thus for our translation of the opening of the fifth seal we have the statement: "In the presence of uplifted spiritual thought, self-pity is purified."**

Rev. 6: 12-17.

-6-

There is great upheaval in the breaking of the sixth seal. Earthquake, sun blackened, moon as blood, stars falling, great wind. We read "the heaven was removed as a scroll when it is rolled up." Of course we do not have scrolls today to roll up in a "jiffy" when we are through reading a book. Our modern phrase, comparable to the sense of quickly getting something out of sight could probably be "the heavens were removed as a zipper when it is

Joel 2:10-31
Matt. 24:29,25,30
Isa. 34:4
Lk. 23:20
Zeph. 1:14,15
Isa. 2:19-21

*See Whittier's poem, The Christian Slave.

**See Tapestry illustration, p. 71.

Nahum 3:12
Hosea 10:8

Acts 2:20

Isa. 2:19-21
Hosea 10:8
Lk. 23:28,30
Mal. 3:2

Gal. 5:1

Hosea 1-3

pulled up." Earthquakes always indicate upheaval and a great shaking experience in Biblical symbolism. The use of sun, moon, stars, mountains in this instance indicate the overturning of all that physical law claims to be stable. There are several similarities in this description to the Apocalypse of Jesus as found in Matthew 24. You will better understand what Jesus was saying after knowing these details of Apocalyptic literature.

But what is the cause of all the turmoil? We are advised that the kings of this earth, the princes, the chief captains, the rich, the strong, are hiding themselves in the caves and in the mountains begging the mountains to fall on them and hide them from something which they cannot face. Now according to our translations, the kings of the earth would be the leaders of materialism and materialistic thinking. In other words, human will thinking. Human will cannot stand in the presence of the One on the throne. Human will itself wants to be on the throne, but when the recognition of One Supreme Power is admitted, human will hides itself and cries out to be concealed.

There is something else human will cannot stand in the presence of. The phrase used is "the wrath of the Lamb." The "wrath of the Lamb" in the New Testament is a phrase comparable to the "anger of the Lord" in the Old Testament. Whenever the Old Testament writers expressed a thought of the "anger of the Lord" their concept was that of a primitive, anthropomorphic corporeal Deity, in other words, Yahweh. Only corporeal deity could express *anger, but after all, the phrase "the anger of the Lord" was an alibi, as we would say today, because only when the Children of Israel had been disobedient and had let selfwill govern them and when they were suffering the discipline which such thinking brings, only then did they blame Deity for something for which they themselves were responsible.

In the New Testament we learn that incorporeal, infinite Deity is Love. A true concept of Deity, therefore, is Deity expressing love and not wrath. Therefore the translation for "the wrath of the Lamb" is "the love of the Lamb." The classic illustration of this thought in the Old Testament is found in Hosea 1-3. Hosea disciplined his wife through Love not wrath.

And so the translation for the breaking of the sixth seal is: In the presence of the recognition of One Power operating in the universe, and the Love of the Christ, human will cannot stand.

All forces (so-called) of evil are subject to the Christ power. "The basis of economic hope is found in the continuous activity of spiritual power."**

*Compare with the figure of anthropomorphic deity in Michaelangelo's "Last Judgment" in the Sistine Chapel in Rome.

**Calkins, *ibid*, p. 84.

VISION II Continued

INTERLUDE: SEALING THE SERVANTS

Rev. 7

Detailed illustration of Interlude of Vision II
(Chapter 7 only)

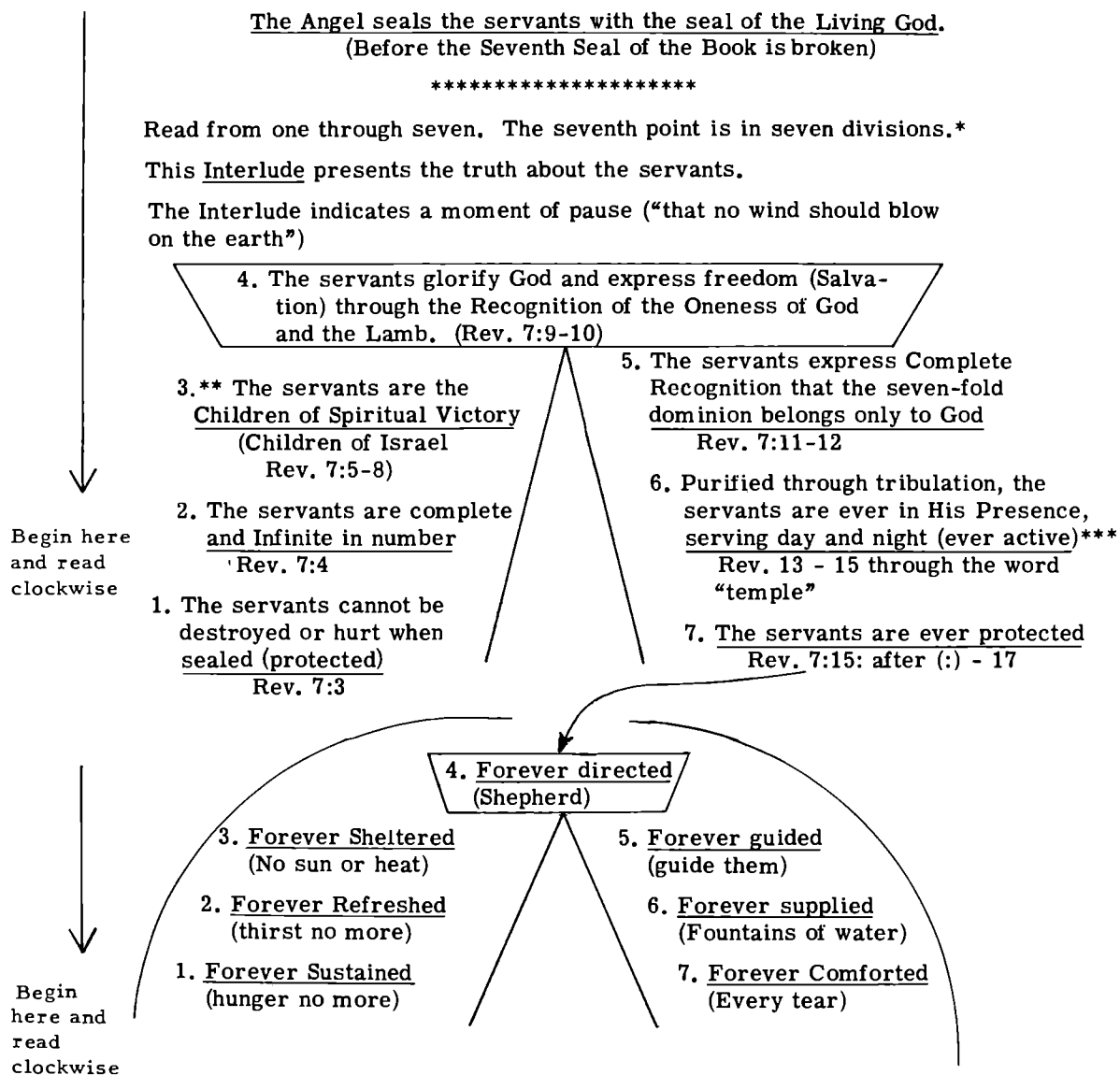
This interlude appears after the opening
of the sixth seal.

The Angel seals the servants with the seal of the Living God.
(Before the Seventh Seal of the Book is broken)

Read from one through seven. The seventh point is in seven divisions.*

This Interlude presents the truth about the servants.

The Interlude indicates a moment of pause ("that no wind should blow on the earth")



*Note: The structural design of this interlude is a common one in Hebrew Wisdom Literature. The Sermon on the Mount as given by Matthew is in this form. (See Modern Reader's Bible by Moulton)

**See article p. 107.

***In other words, spiritual victory is established in this interlude, thus beginning to remove the "veil" of separation between God and man.

This Interlude establishes Spiritual Victory, meaning of "Israel."

Interlude of Vision II
*The Sealing of the Servants
Chapter 7

Gen. 32:28 After the sixth point of several of the visions we find an interlude. In this
Rom. 9:6-8 case, the interlude, as you see, consists of the whole of chapter 7. The first thing
we realize is that this is a moment of pause. We read, "I saw four angels stand-
ing at the four corners of the earth, holding the four winds of the earth, that no
Zech. 6:5 wind should blow on the earth, or on the sea, or upon any tree."
Isa. 11:12 When it was believed that the earth was flat and had four corners, there was a
Jer. 49:36 tradition that an angel stood at each corner. It was the business of each to hold
back the winds, and as long as each held them back, everything was quiet.** When
the angels let the winds go, of course, storm and stress followed. Thus in this
interlude, we are told that while the angels are holding back the wind and all is
quiet, another angel came from the sunrising (the land of the dawning) with the
Dan. 7:2 seal of the living God. It is his command that the winds should not blow until the
servants of God have been sealed upon their foreheads. Like the familiar seal of
Rom. 4:11 a notary upon a document, this sealing implies protection, legalization, authentic-
ity to the servants; after the servants are thus sealed and protected, it makes no
II Tim. 2:19 difference how many winds blow or storms rage. The servants cannot be hurt nor
destroyed so long as they remember they are sealed! The seal or protection of
Deut. 6:4-5 the Living God is theirs. Those sealed are God's own and they are established.
I John 1:7 The seal itself is generally recognized as being the realization of spiritual Truth
Eph. 4:30 and Law.
We next learn the number of the servants. They are "a hundred and forty and
four thousand." In other words, infinite and complete in number, this being a
multiple of twelve, one of the perfect numbers of completeness in Hebrew literature.
The third step in this interlude tells us who the servants are. They are "the
children of Israel," in other words, the Children of a spiritual experience of vic-
Gen..32 tory, or the spiritual children. It is not necessary, perhaps, to remind you that
Romans 9:6-8 the name Israel was first associated with the experience of Jacob at Peniel. The
Jn. 16:33 name is much broader in meaning, however, than its implication of belonging only
Family Roll to the lineal descendants of Jacob. Paul gives us our Bible authority in its
Call broader signification as meaning all who prove spiritual victory. In connection
Gen. 49 with the children of Israel, John lists twelve tribes, but oddly enough, the minor
Num. 1 Joseph tribe of Manasseh takes the place of Dan.*** Why Dan does not appear we
Deut. 33 do not know, only guess. Our clues might be in Genesis 49 and Deuteronomy 33
No Dan! and from a popular apocalypse of John's day called "The Apocalypse of the
Twelve Patriarchs," and from Judges 18, 19.
The picture now becomes a joyous one. A great song is sung by the One on the
Jn. 12:12-19 throne and the Lamb and peoples "of all tribes and nations and tongues." These
Ezek. 9:4 are the children of spiritual victory. And the song they are singing is the
acknowledgment of freedom or salvation in the recognition of God which "sitteth
on the throne" and the Christ, at-one with God.
There immediately follows another song, a song in which all join. It is the
Dan. 12:1 recognition that the seven attributes of Deity-blessing, glory, wisdom, thanksgiv-
ing, honor, power and might belong to God alone forever and ever. In conversation
with one of the elders, John learns that the spiritual children who have been vic-
torious through suffering have won their place in the very presence of God where
their great joy is to serve Him day and night.

*"The literary effect of this interlude is to heighten the expectation of the reader. The moral effect presents the Christian conviction that nothing in nature or human events can separate man from the Love of God." Calkins, *ibid*, p. 85. These interludes also correspond to the Veil of the Tabernacle which was placed between the 6" and 7" Steps of prepared thought for spiritual communion. The interludes of Visions II and III thus operate to remove the "veil" the "middle wall of partition" as Paul calls it, completely.

**These angels are usually pictured on old maps with puffed out cheeks and winds coming from their mouths.

***See Appendix on "Arrangement of the Twelve Tribes," p. 107.

	The seventh and last point of this beautiful interlude, in which the protection of the spiritual children is established, is introduced by this phrase, "and he that sitteth on the throne shall dwell among them." The Greek use of the word to "dwell" always indicates the protection of a roof or the spreading of a roof for protection.* Thus we see that this last step indicates the absolute and complete protection of the spiritual children. This protection takes the form of seven statements:	
Ex. 29:45	"They shall hunger no more,"	for they are forever sustained;
Ps. 91:1	"Neither thirst anymore,"	forever refreshed;
Isa. 49:10	"Neither shall the sun strike upon them,"	forever sheltered;
Ps. 121:6	"For the Lamb shall be their shepherd,"	forever directed;
Ezek. 34:23	"And shall guide them,"	forever guided;
Ps. 36:8	"Unto fountains of waters of life,"	forever supplied;
Isa. 25:8	"And God shall wipe away every tear from their eyes,"	forever comforted.
Ps. 23:2		
Never forget! The recognition of spiritual victory begins to remove the veil of separation between God and man.		
Rev. 8:1	<p style="text-align: center;">End of Interlude ***** -7-</p>	
Zech. 2:13		
Ex. 14:13		
Hab. 2:20		

It is interesting that only the first verse of the eighth chapter belongs to this seventh point, the opening of the seventh seal. We read, "When he opened the seventh seal, there followed a silence in heaven about the space of half an hour." It is immediately evident that it is in the presence of heaven or completeness that something has been "silenced." What is that something? Take a glance at the different phases of erroneous thinking which have not been able to operate in this vision. There are the four horsemen - lust, war, greed, and death; there are self-pity and human will.

Is it not true that as each phase of wrong thinking has been put out of the picture, it is the establishment of certain qualities of right thinking, (such as All-Power, All-Intelligence, All-Mind, All-Activity, uplifted spiritual thought and the love of the Christ) which is noted in each case?

This, then, becomes our statement of translation for the opening of the seventh seal: In the presence of completeness, all false thinking is silenced. That completeness has been established by the recognition of right thinking or the understanding of true selfhood. Therefore, our theme becomes the establishment of true selfhood, and this establishment silences all false thinking, such as lust, war, greed, death, self-pity, and human will. True selfhood inevitably recognizes one authority, and one protection.*

Summary: Theme of Vision II.

In the establishment of the Understanding of true selfhood, all false thinking is silenced.

*Compare this thought with the curtain covering the inner tabernacle, giving protection to all within. This is often designated as "to spread his tabernacle over them - to dwell in their midst."

VISION III
Rev. 8:2-11:18

Theme: The Declaration of Truth starts the self-destruction of all materialism

Subject: The Seven Trumpets of Truth

(P) Protecting Introduction. Rev. 8:2-6

A great expression of gratitude (incense) is offered.

4.

The Declaration of Truth,
Cast into traditional false teachings
of sun, moon and star worship,
Starts the self-destruction of

mesmerism, hypnotism, astrology, projected
mental suggestion, black magic etc., (phases of
the sun, moon and star worship.)

Rev. 8:12

v-13

ALL-Activity announces
3 Woes to Materialism

Read clockwise

The action
of this
Vision
stirs up
great up-
heaval:
"thunders-
earthquake,"
etc., v.5-6.

3.

The Declaration of Truth,
Cast into the waters of true
teachings poisoned by false
teachings (wormwood),
Starts the self-destruction
of those false teachings and
practices.

Rev. 8:10-11

2.

**The Declaration of Truth, namely,
the recognition of I AM that I AM,
Cast into hidden erroneous
conditions (sea)
Starts the chemicalization
(mt. of fire cast into cold water)
of those conditions, including
erroneous phases of commerce
and trade (ships) and the
sea-monsters (See p. 115)

Rev. 8:8,9

1.

The Declaration of Truth
Cast into materialism (earth)
Starts the self-destruction of
All deep-rooted conditions of pride,
haughtiness, human will (trees) with
correction, purification and suffering.
But a simple declaration of Truth
can completely destroy all surface
conditions (grass) .

Rev. 8:7

Interlude

Rev. 10-ch. 11:14

See page 66

The Revelation of the Mystery of God foretold

5.

Woe I.* The Declaration of Truth,
namely, the Christ dominion over
lack, desolation and evil,
Starts the self-destruction of
indecision, confusion, lack, etc.
(the locust thought)
and their tormenting suggestions,
Rev. 9:1-12

6.

Woe II. The Declaration of Truth,
namely the Recognition of gratitude
Starts the self-destruction of
lust, war, greed, death, with all
their consuming, choking, smother-
ing, plagues of torment, (4 Horse-
men of Vision II)
Rev. 9:13-21

7.

Woe III. The Declaration of Truth,
namely, the recognition of the
Dominion of One Power, Starts
the self-destruction of all
materialism
Rev. 11:15-18

Begin
Here

*These 3 trumpets become the basis of the 3 woes to materialism, noted above in Box, V. 13.

**Refer to French Tapestry on page 18.

VISION III
Rev. Ch. 8:2-11:18

The Seven Trumpets of Truth

(P) Protective Introduction, Ch. 8: verses 2-6
The realization of the power of gratitude.

As with the second vision, John also gives us a protective introduction for this third vision. John first saw the seven angels of His presence* and each of them was given a trumpet. To those who frequented the Temple of Solomon, the trumpeters were a familiar sight. They announced the time of the service. Thus trumpets herald or declare a positive occasion or fact. A trumpet in the Bible signifies a positive declaration of Truth, and so, in the third vision we are going to find the angels of His presence blowing their trumpets, and each time a trumpet is blown it is a positive declaration of truth, in other words when truth is declared, ignorance of God begins to vanish.

In this little protective introduction to Vision III, we see another angel having a golden censer, standing before the altar of incense. Much incense was given to him, and this incense was the prayers of gratitude and thanksgiving from the saints. The use of the word saint in this last book of the New Testament indicates that by the end of the first century of the Christian era, the Christians were calling the followers of the Christ "saints" when they had proved their dominion, rather than calling them prophets or wise men.** When we read that "the smoke of the incense went up before God out of the angel's hand," it is an indication of the expression of gratitude associated with the original meaning of the altar of incense in Moses' Tent of Meeting.***

The censer, in the olden days, was always filled with the fire from the altar of incense. Therefore, the use of a censer is also a symbol of gratitude. When this censer was filled with the fire, there followed great upheaval in human thinking. So with this introduction of protection, the seven angels, which had the seven trumpets, were prepared to sound their trumpets--each to establish a Declaration of Truth. The expression of gratitude is always a protective thought. We remember also that the interlude of Vision II gave a "sealed" protection to the servants of God. No matter what the warfare of spiritual and material struggle, the spiritual cannot be overcome.

-1-

Apocryphal Books

Tobit 12:15

Enoch 81:5

90:21

Lk. 1:19

Rev. 8:7

****This vision is an opening wedge, showing the progress made in spiritual warfare when the work of the declarations of Truth is operating.

The first angel of His presence sounded his trumpet and it was cast upon

*See Appendix: Angels, p. 110.

**Saints is a translation of a Greek word meaning "holy ones."

***See Glossary: Tent of Meeting

****"When once we understand the poetic and pictorial nature of apocalyptic language, we will not look at it with literalistic eyes. This is poetic imagery: earthquakes, eclipses, volcanic eruptions. If it is true in general that a knowledge of the Old Testament is necessary to an understanding of the New, that statement is particularly and convincingly true of the Book of the Revelation." Calkins, *ibid*, p. 93-96.

I Cor. 15:48,49 the earth, (we are told). And the third part of the earth was burnt up, likewise the third part of the trees, but all of the grass was destroyed! This peculiar experience was followed by hail and fire mingled with blood. We already know that the blowing of the trumpet signifies a Declaration of Truth. We also know that earth signifies "earthiness" or materialism. It is logical, therefore, to assume that when a declaration of Truth is cast into materialism, or material thinking, we are bound to find an upheaval of some sort! When we read that a third part of material thinking was "burnt up" we know that means that the declaration of Truth has started the self-destruction of all the "trees" - for if you have three trees in your neighboring forest and one is completely burnt up, the others will follow. Hence, the fire has started the destruction of all materialism.

Isaiah 2:10-19 In the Old Testament the prophets referred to trees as symbolic of pride and haughtiness and human will. You will say that is strange. But we must remember that in Palestine the trees were low-spreading fruit and olive trees, while the tall cedars of Lebanon and the huge oaks of Bashan belonged to the areas outside of Palestine. Thus Isaiah, in his second chapter, verse 10, is denouncing "the lofty looks of man" and "the haughtiness of men" and "the proud and haughty" as if these qualities of thinking were "the cedars of Lebanon that are high and lifted up and the oaks of Bashan."

Are trees deep rooted in earth? Yes, you will answer. Then, you see that a simple declaration of Truth in this case starts the self-destruction of all deep-rooted material thinking, such as pride and haughtiness and human will.

Isaiah. 40:8 But what of the green grass? Grass is not deep rooted. A fire can sweep over a meadow of grass and completely destroy it. Therefore, in this case John is telling us that a simple declaration of Truth can completely destroy all surface types of wrong thinking.

Ex. 9:22-25 Do you recall the reference to hail and fire mingled with blood? In the Bible, hail stands for correction, fire, for purification, and in this connection, the reference to blood is a reference to suffering. Thus, in summary we have learned that:

Isa. 28:17 A simple Declaration of Truth starts the self-destruction of all deep rooted wrong thinking, with correction, purification, and suffering. But the same Declaration of Truth can completely destroy all surface types of wrong thinking. Thus you appreciate why the Declaration of Truth, the trumpet symbol, is an opening wedge in thinking.

-2-

Rev. 8:8 and 9

Ps. 93:4 **The declaration of Truth, sounded by the second angel, is cast into the sea. We have translated the sea as hidden erroneous conditions.* As trees are associated with the earth, so ships are associated with the sea. The Old Testament prophets frequently referred to ships as erroneous phases of dependence on commerce and trade. Take Ezekiel 27 for instance. There Ezekiel calls Tyre the great city of commerce and trade for which Tyre was noted. It is a picture of utter disregard of the one God and complete dependence upon false business practices. There are correct phases of commerce and trade and business activity, and before we finish the Apocalypse we shall find out what these are, but by contrast ships always refer to false dependence, false worship of commercial activity. In his 26th verse of chapter 27, Ezekiel rounds out the whole thought by these words:

"Thy rowers (the pilots of thought) have brought thee into great waters: the east wind hath broken thee in the heart of the seas.
Thy riches, thy wares, thy merchandise, thy mariners...shall

*Introduction p. 25, also p. 118.

**See Tapestry, p. 18.

fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake,"

Thus, we see that a nation depending upon commerce and trade as its god is bound to fall, in the opinion of our keen Bible statesmen.

Exodus 3.

It is interesting that when this second declaration of Truth is cast into the sea, we read that it was "as it were a great mountain burning with fire." Where in the Old Testament do we find a mountain burning with fire? None other than Mt. Horeb where Moses saw the burning bush that was not consumed. What was the most outstanding factor in that experience for Moses? It was his understanding of Deity as I AM THAT I AM. So this particular declaration of Truth is the recognition of I AM THAT I AM.

Now let me ask you another question. What occurs when something hot, burning with fire, is cast into cold water? We find that it steams and sputters. This is called chemicalization in a chemical laboratory. Thus we arrive at our translation:

The Declaration of Truth, namely the recognition of I AM THAT I AM, starts chemicalization of all erroneous phases of commerce and trade (ships), and of resistance to good (creatures in sea).

-3-

Rev. 8: verses 10 and 11

As a rule, a great star in the New Testament, such as the Day Star, the Day Spring, the Morning Star, is a reference to the Christ.* In this third section of Vision III, however, we find that the great star is given a specific name, and the name is Wormwood. This would indicate, therefore, that we are dealing with the counterfeit thought. How do the prophets of the Old Testament refer to the word "wormwood"? Jeremiah has much to say about it. He says:

Jeremiah 9:13-15
Lam. 3:15,19
Deut. 29:18
Pr. 5:4

"Because they have forsaken my law which I set before them and have not obeyed my voice, neither walked therein; but have walked after the stubbornness of their own heart, behold, I will feed them with wormwood."

Again he says:

Jer. 23:15

"From the prophets of Jerusalem is profaneness gone forth into all the land. Behold, I will feed them with wormwood."

Amos 5:7

Amos also recounts that when justice and righteousness are cast down to the earth, this condition is synonymous with what wormwood means. It indicates the kind of thinking found in a nation when contempt for God, injustice, unrighteousness and unfaithfulness to the true concept of law is present. Thus, wormwood becomes a symbol of current false practices and teachings. Wormwood poisons and makes bitter. In this third section these poisonous, bitter, false practices and teachings are pictured as falling upon the rivers and fountains of waters. In the Bible the rivers and fountains of water are always associated with true teachings. Note what Jeremiah says:

Ex. 15:22-27

Ex. 7:20,21

*In the Old Testament, the Day Star is a reference to Lucifer, the sun god of the Babylonians, (Isaiah 14:12).

Jer. 2:13

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Ps. 119:105

John 1:6-14

There is another point about this counterfeit of the Truth called wormwood which must be mentioned. We read: "burning as it were a lamp," or a torch; in other words, pretending to be a lamp or a torch to give light and illumination, thus deceiving those who come under its influence. Let us therefore make our translation of this third section:

The Declaration of Truth cast into true teachings (rivers) poisoned by false practices and teachings (wormwood) (pretending to be light and illumination) starts ("the third part") their self-destruction.

-4-

Rev. 8: verse 12*

Ex. 10:21

Isa. 2:6

Ezek. 32

Throughout the ancient world there was general worship of sun, moon, and stars. The old Chaldeans worshipped a sun-God under the name of Shamash. They worshipped the moon-god under the name of Sin, and they worshipped the stars also. These old traditional types of false worship existed even before the days of Abraham, nor have they ceased to be prevalent in our modern day. They are indeed subtle and deep rooted false systems to be dealt with in the establishment of right thinking. When Isaiah was putting his finger on slum types of thinking in Jerusalem, he said to his countrymen, "The house of Jacob...be filled with customs from the east, and are soothsayers like the Philistines." When Ezekiel was denouncing the thinking of Egypt, he made the statement that the Pharaoh of Egypt had a wonderful opportunity to be "a young lion of the nations," and yet he says, "thou art as a dragon in the seas." What does that mean? Simply that Egypt was like a horrible animal coming out of hidden erroneous conditions "troubling the waters with their feet and fouling their rivers." What was doing this to Egypt? Again this keen statesman of Judah realized that it was their worship of sun, moon, and stars which would prove their downfall for he says:

Ezek. 32:7,8

Eph. 4:18

Job 38:2

Joel 2:31

Amos 8:9

"And when I shall extinguish thee, saith the Lord, I will cover the heaven, and make the stars thereof dark: and I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land."

Isa 13:10,11

In this fourth, and climax section of Vision III, John presents sun, moon, and star worship as the most insidious type of traditional false worship bringing darkness to any land. Today, and throughout all ages, sun worship has taken the form of projected mental suggestion; moon worship appears as hypnotism, mesmerism, black magic, esoteric magic; and star worship appears as astrology.

*Gen. 1:14-19 presents SUN, MOON and STARS in Light, expressing complete illumination. Here in this section of Vision III, we have the counterfeit associated with darkness.

And so we have arrived at our translation for the fourth section of Vision III:

The Declaration of Truth cast into old traditional false systems of worship such as sun, moon and star worship, starts their self-destruction

<p>All-Activity Announces 3 Woes to Materialism</p>

Rev. 8:13

Here in the midst of the third Vision, one little verse of announcement prepares the way for the blowing of the next three trumpets of Truth. In the King James text it is a flying angel who makes this announcement. Careful checking with many Greek texts has indicated to our modern translators that the word is not "angel" but "eagle." Thus it is really the flying eagle that makes the announcement, and we know the flying eagle as All-Activity. What is this announcement? Three woes are told "for them that dwell on the earth." We already know earth as material thinking. Therefore, this is an announcement of three woes to material thinking in the three declarations of Truth which are to be given by the fifth, sixth, and seventh angels, respectively. Thus, we may call the declaration of the Truth of the fifth angel woe the first to material thinking; the declaration of the sixth angel woe the second; and the declaration of the seventh angel woe the third.

WOE THE FIRST

-5-

Rev. 9:1-12

Bk. of JOEL

Gen. 19:28
Ex. 19:18
Ex. 10:12-15
Ezek. 9:4
Job. 3:21
Rom. 10:7
Ps. 71:20
Lk. 8:31

Throughout the Bible locusts are frequently mentioned. A locust plague sweeping over the land was not an unusual occurrence. To the discerning prophets the locust thought became an evidence of destructive thinking. Our most classic example of the use of locusts in this manner is found in the little book of Joel. As near as we know today, the writer of Joel lived at a time when the exclusive, limited, narrow rules of Ezra, the scribe, were ruining the joy and harmony and progress of the rehabilitated community in Jerusalem. This was after the Babylonian captivity (586-536 B.C.) and the Persians had given the Jews the right to return to their own land and rebuild it. One of the first groups to go from Babylon to Jerusalem was the company of young men under Zerubbabel, prince of the House of Judah. Many of these young men were unmarried. This was an opportunity for them to see the world. They arrived in the land of Palestine and started to rebuild the temple. It was natural that their thought should turn to home. The majority of them married girls of the

land. But these girls were of a mixed race, (dating from the Assyrian Conquest in 721 B.C.)

Bk of Ezra and
Nehemiah

When Ezra came to the land, supposedly, some twenty years later, he made a decree that not one of these young men (who had married girls of the land) could worship in the temple unless he gave up his home and family. What would have happened in America if our boys returning from their military sojourn in Australia, France, Holland, Germany, Italy had been greeted at the doors of our churches with this statement, "Have you married a foreign wife? If so you cannot enter this church unless you give her up." It may be assumed that ten out of every ten men would say, "All right, what do I have to do with this kind of church."

That is exactly what happened in Jerusalem. The writer of the book of Joel saw it as a locust plague sweeping over the land. He pictures the old men running around in indecision, wondering what to say to their grandchildren about the devastation of the locusts. Four stages of development have brought their four destructive results: the palmer worm, the canker worm, the caterpillar and the flying locust itself.

Turn to God
Destruction — Restoration
Confusion — Harmony
Indecision — Decision

Joel next pictures both the priests and the revellers shouting in great confusion because they no longer have any wine to drink, nor corn nor wine for the offerings in the church. Nobody is bringing anything as a gift. What next?

Joel next presents the farmers utterly overcome by a sense of lack and destruction.

Joel 1:11, 12

"For the harvest of the field is perished! The wine is withered and the fig tree languisheth, the palm tree also and the apple tree, for joy is withered away from the sons of men."

Lack, desolation, confusion, indecision everywhere! The locust thought.

But Joel realizes that there is one thing which would completely reverse and change this whole picture for nation or individual. He shows that the people themselves are roused sufficiently from their mesmerism to "call a solemn assembly" and turn to God, to go "into the house of God." And behold, when they take this step, we find that where there has been destruction and lack, Joel presents restoration in these words:

Joel 1:14
2:15-18

Joel 2:19-27

"Behold I will send you corn, and wine and oil and ye shall be satisfied therewith;...and I will restore to you the years that the locust hath eaten. And ye shall eat in plenty and be satisfied and shall praise the name of the Lord your God that hath dealt wonderously with, you. And ye shall know that I am in the midst of you, and that I am the Lord your God and there is none else."

Joel 2:28-32

Wise Joel! But he did not stop there. He went on to show that where there had been confusion, their turning to God brings harmony, for he said, "Your old men shall dream dreams, your young men shall see visions," in other words, the youth of the land shall grow up knowing God and not being ashamed to be spiritually awakened and alert; and the statesmen of the nation shall understand true spiritual values and apply them in their guidance and direction of peoples.

Reversing his picture of indecision, Joel shows that when the people turn to God there is decision and establishment for, said he, "Multitudes, multitudes in the valley of decision."

In this fifth section of Vision III locusts come out of the pit of the abyss, or, in other words, the pit of destruction. They are described somewhat as Joel describes them in his prophecy as to their shape, their heads, etc. There is one difference, however. John gives them scorpion tails. Now a scorpion stings, but does not kill; it torments but does not destroy. Locusts with scorpion tails, therefore, would be indicative of the torment which indecision, confusion, and beliefs of lack and destruction can bring to an individual. We know that this pit or abyss is "destruction" because the king over them is called Abaddon in Hebrew or Apollyon in Greek, and those words both mean destruction. To summarize:

We rejoice to know that when the fifth declaration of Truth (Trumpet) sounds it is a true star* in heaven, or in other words, the Christ with dominion over destruction (the key of the pit) which in this case is operating. This declaration of Truth then, namely, the recognition of the Christ with dominion over destruction, becomes the first woe to material thinking. And also, it is the means of starting the self-destruction of the locust thought, namely, indecision, confusion, and a belief in lack and destruction, with all their tormenting suggestions.

WOE THE SECOND

-6-

Rev. 9:13-21

There was an old tradition well-known among ancient peoples that every river had an angel stationed at its source waters. When these bad angels were bound, the waters of the rivers ran full and free. When the angels were loosed, they gathered up all the waters and the river beds became practically dry. Today we would, of course, call this the dry season. It is also known that only in the dry season were the kings of Assyria, Babylon and Persia with their armies able to cross the dried up river bed of the great Euphrates and sweep across the oases of the Syrian desert toward the eastern shores of the Mediterranean.

Gen. 15:18
Ex. 30:1-3
Isa. 5:25-30
Jer. 1:14,4:13,
6:22,47:3

In the sixth section it is the four horsemen of Vision II, with their thousands of kindred suggestions, who appear as the marauding kings, sweeping across the Euphrates River to bring destruction to the alert thought of the Palestine area. We read that the four horsemen have breastplates of fire, hyacinth (or jacinth) and brimstone. Now when fire appears in connection with gases it is considered a consuming gas. Hyacinth or jacinth is a choking gas and brimstone or sulphur is a smothering gas. These three plagues also appear as coming out of the mouths of the horsemen.** In other words, the propaganda (that which comes out of the mouths) of Lust, War, Greed, and Death (the four horsemen of Vision II) is consuming, choking, smothering plagues of torment. The plagues of the tormenting scorpion thought do not affect the sealed servants. The reference to "men who worship devils and idols" - is a reference to the type of thought which is prone to honor some power other than the One power of God and therefore to be susceptible to indecision, confusion, and destructive thinking. But the declaration of Truth starts the destruction of this duality of thought.

Isa. 17:8
Ps. 115:4-7
135:15-17
Zech. 14:2

*See p. 61. Section 3.

**Mythology is filled with fire breathing monsters, destructive powers. "Resistance of the moral nature to the lessons of catastrophe constitute one of the most difficult phases of moral and religious thinking." Calkins, *ibid*, p. 99.

Ex. 27:1,2
Ps. 118:27

Fortunately, the sixth declaration of Truth has sounded and it is presented as a voice from the horns of the golden altar which is before God, in other words, the incense altar. The voice from the incense altar could express nothing less than tremendous gratitude. In this way we see that: the declaration of Truth, which is an outpouring of gratitude, is able to start the self-destruction of even Lust, War, Greed, and Death in their infamous attempt to propagandize man and saddle him with the torments which they represent. Thus, we see gratitude operating as the second woe to material thinking.

This Interlude establishes the Two gifts

INTERLUDE - Rev. 10 through 11:14

The Two Gifts

After the pronouncement of the sixth angel and before the seventh trumpet sounds, a valuable and important interlude occurs.

Rev. 10-11:14
This completes the elimination of the veil.

Like the interlude after the sixth point of Vision II, this interlude of Vision III, coming after the sixth declaration of Truth, presents an important and far-reaching realization. We are going to organize this interlude in such a way that you will see it in outline form. It begins with these words:

Ezek. 1:28
Ps. 104:3
Matt. 17:2

"And I saw another strong angel coming down out of heaven arrayed with a cloud; and the rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

Hebrews 1:13,14

We know that this angel is not one of the seven angels of His presence because they are blowing the trumpets in the Vision. This angel may be the one who presented the seal of the living God in the interlude of Vision II. There is one thing we can know. He is as the Bible definition of angels tells us, a "ministering spirit, sent forth to do service for the sake of them that shall inherit salvation" or freedom. Everything associated with this evangel is indicative of light and illumination. Even the rainbow thought is reminiscent of the covenant promise and suggests that whatever the storm experience, there is always the promise of calm. Now this angel presents two gifts to John. One is a "little book open." A book always contains a record. This book is in the angel's hand, which signifies that it is a record of the truth about God.* As he gives this book to John, the angel sets his right foot upon the sea (hidden erroneous conditions), and his left foot upon the earth (material thinking), indicating dominion over these types of thinking. As he cried out there was great upheaval, the seven thunders uttered their voices. This was at the moment when John was about to write what the little book said. But John heard a voice saying, "Seal up the things which the seven thunders uttered and write them not," *** but, "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God" (R.V.). This indicates that after the seventh angel has blown his trumpet, John is to be prepared to declare the information which the little book gave to him.

Gen. 9:12-14

FIRST GIFT
of Angel;

"A Little Book
Open"***

Dan. 12:4,9,10
Deut. 32:40

In other words, since the fourth Vision follows immediately after the seventh point of the third Vision, we can expect to find the message of the little book in the fourth Vision. With this realization, John took the book from the hand of the angel who told him to take it and eat it up; that it would make

*Anything in the hand is also indicative of equipment.

***"The eating of the scroll is spiritual meditation." Firrer: Rebirth of Images, p. 44. Franz Delitzsch associates Psalm 29 with this passage. The expression 'qôl Yahweh' (The Voice of the Lord) recurs seven times in the Psalm as the theme is unfolded.

***John realized the negative character of the pronouncements of the seven thunders was not to be broadcast or entertained in thought.

Ezek. 2:8-3:3
Jer. 1:10

his belly bitter but would be in his mouth sweet as honey, an indication that though the message of the truth about God would be a precious one, it would also be difficult of assimilation until thoroughly digested - and not always "easy to take."

SECOND GIFT:
"A Reed-Like a Rod"

Ezek. 40:1-6

Beginning with chapter 11, we read that the second gift of the angel to John was "a reed like unto a rod." In ancient days the common standard of measurement was called a rod. A rod was approximately thirty inches. Reeds were cut from marshy places the lengths desired and called "a reed that is a rod." The second gift of the angel to John, therefore, was a standard of measurement. It is interesting that he was told to rise and "measure the temple of God and the altar and them that worship therein." The fact is assured that the temple of God (originally situated in the city of Jerusalem), symbolizes the realization of the Oneness of Deity. As Ezekiel said "The name of the city from that day shall be The Lord is there."

Ezek. 41:1

But John was not to measure the court of the outside of the temple.

Ezek. 42:1

Anyone familiar with the arrangement of the temple of Jerusalem will realize that this outer court refers to the "court of the gentiles," so-called. Any one who did not know the full significance of the inner worship was not permitted to go beyond this court of the gentiles. The inner courts of the women, the men, and the priests were for those who understood the meaning of the worship set up by Moses in his Tent of Meeting, (because you must remember that the temple of Jerusalem was but an elaborate house originally built by Solomon to make a resting place for the Tent of Meeting of Moses). Now John was told to measure only those who were within the temple. In other words, only those who understood the full significance of the worship or the understanding of the truth about God were to be judged according to this standard of measurement, "the reed like a rod." Those in the court of the gentiles, who represented the ignorant, unwilling, apathetic, materialistic thought, were not to come under this standard of measurement.* In fact, it would be absolutely unjust to think of such a thing until materialistic unbelief

**
These two gifts are
the Two Witnesses,

had changed.

The Two Olive
Trees, and The
Two Candlesticks
(Zech. 4)

Verse 3 of chapter 11 tells us that "the little book open" and the "reed*** like a rod" are the two witnesses who bring about this change. Verse 4 also calls them the two olive trees. Now this is a reference to the fourth chapter of Zechariah, which presents the seven-branched golden lampstand of the Tent of Meeting. In Zechariah's vision there are seven pipes, each pipe connected with one of these lamps; also there are two olive trees feeding the seven-branched golden lampstand to keep the light ever burning. Thus the two witnesses furnish the oil for the lamps.

Jer. 5:14

But now we come to an amazing statement. Never previously in the Bible have we found two seven-branched golden lampstands presented together in the holy place of the Tent of Meeting. And yet we are told that these two witnesses, which are the two olive trees feeding the lamps, are also the two candle sticks or lampstands. In other words, there are now two sources of spiritual illumination instead of one. Another statement about the witnesses connects them with the two greatest Old Testament prophets. "Power to shut heaven" is a reference to Elijah and "Power over waters to turn them to blood" is a reference to Moses. In both instances John is not referring to the actual prophets but to the qualities which they express. It was Moses and Elijah who stood with Jesus on the Mount of Transfiguration as Moses

I Ki. 17:1

Ex. 7:19

Matt. 17:10-13

Lk. 1:17

*The Greek word translated "tread under foot" is pateo.

**"The history of the two witnesses is the summary of the reign and fall of Anti-Christ," the beast who rises in an attempt at domination. Farrer, *ibid*, p. 44.

***"The Greek word 'calamus' is both 'pen' and 'measuring rod.' Farrer, *ibid*, p. 44.

II Thess. 2:3

John 16:20,25

The two witnesses
suffer persecution,
apparent death,
resurrection, and
ascension.

Gen. 19

Dan. 7:3,7,21

Romans 8:2

Acts 1:9-11

Ezek. 37:5,10

and Elijah had the ability to prove their understanding of the truth, so the two witnesses also are credited with that ability.

The rest of this interlude tells how these two witnesses are persecuted and left for dead upon the city streets. A beast (Greek, Therion (bestiality)) ascending from the bottomless pit of destruction and symbolizing the resistance to Truth found in human domination and beliefs (which we shall see expressed by the diagram of Vision IV), appears to overcome the two witnesses. They are left for dead in the city called "Sodom" and "Egypt" - a reference to a type of thought which magnifies materialistic or "earthy" beliefs. Naturally "they that dwell upon the earth" rejoice in the death of the witnesses to spiritual power. The beast resistance is not able to overcome them however, for they rise in resurrection, in the power of the Spirit, and are lifted up in ascension to be completely protected and established. You will recognize that Jesus also experienced these same steps as he rose to his complete communion in ascension.*

This is the end of the interlude, and the end of the "veil" obstruction (See p. 73).

II Ki. 2:11,13:21

WOE THE THIRD

-7-

Rev. 11:15-18

We already know that the declaration of Truth (presented by the seventh angel of His presence) is to be the third woe to material thinking.** This declaration is recognized as a well-known song of the early Christian church, the song of the one dominion and power--and nothing can stand against it:

Isa. 2:2-4

Ps. 22:28

Dan. 7:14,27

II Mac. 2: 4-8

Ps. 2:1

"The kingdom of the World is become
The kingdom of our Lord, and of his Christ:
And he shall reign forever and ever."

All the hosts of heaven pronounce a glorious declaration of the complete power and dominion made available in the recognition of the oneness of God and the Christ. This declaration is indeed a woe to material thinking and is the realization of the infinite power and dominion of God, the All-Mighty. This realization, or declaration of Truth, thus becomes the means of the self-destruction of all material thinking, which John presents in a phraseology familiar to all apocalyptic writings. The indication of the end of all materialism is found in the realization of spiritual dominion.

Summary:

Let us now prepare our theme for this third Vision. Step by step the declarations of Truth have started the self-destruction of all material thinking. This vision then is like an opening wedge. The work has been started and is under way! These declarations of Truth have prepared the way for the climax or fourth vision, namely, the revelation and establishment of the fullness of the Christ.

INTRODUCTION TO VISION IV

Since we have completed three Visions, let us check to see what we have accomplished. Remember that in all of our sevenfold structure of Hebrew

*"Forty-two months" and "three and a half days" is a conventional apocalyptic period for the domination of evil. It does not continue forever. It can be completely put out. An incomplete number in Hebrew literature.

**See p. 63.

literature, the first three points prepare the way for the fourth, or climax.* When the fourth has been presented, the fifth, sixth and seventh are made possible. Vision II establishes true selfhood. Vision III is the opening wedge to further unfoldment, in that the declaration of Truth (the blowing of the seven trumpets), starts the self-destruction of all materialism, thus bringing closer the knowledge of the complete Revelation. Knowing that the third point always balances with the fifth point in Hebrew literature, we shall expect, therefore, to find something in the fifth vision which will make possible the complete self-destruction of all materialism or resistance to the Truth. Keep this in your thought as a question mark. We shall find out later what is operating in the fifth vision. Remember, not until a full knowledge or understanding of freedom is realized, can false concepts be completely obliterated. Therefore, something else must be presented before the complete self-destruction of materialism is possible. We shall find "that certain something" in Vision IV (the climax vision of the whole Apocalypse). You already know that the fourth vision gives us the revelation of the fullness of the Christ, but it gives us much more besides.

Rev. 11:9

I Ki. 17

Lk. 4:25

James 5:17

Ref. to Vision IV

Eph. 4:13

Jn. 14:16,17

Eph. 4:13

Isa. 66:7,8

Isa. 40:1
2:2-4

John's use of three and one half days is unusual. We might expect three days because that was the period of Jesus' internment. But when we find that Luke and James both use three and one half as the period of Elijah's drouth, we realize that this number has been accepted as a symbolic number of testing experience to the early Christians (although no Old Testament record bears this out).** Consequently, we can expect to find the most momentous declarations in this Vision. In fact, in the first six verses of chapter twelve, the revelation of the "fullness of the Christ" is given under the symbolism of the birth of full understanding. We see a woman portrayed with illumination "arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She is giving birth to a child, as has been previously explained. For many centuries the Hebrew people had anticipated the complete understanding of the dominion of man as being inseparable from man's full realization of his oneness with his God. This anticipation had appeared under the term of the Messiah, with its Greek counterpart, the Christ. We also know that the prophets conceived of the coming of this dominion as the "New Jerusalem." The second Isaiah presented the thought of the "Comforter" ("consolation," "comfort ye," etc). Jesus, talking with his disciples in the upper room and realizing that they did not understand all that he had to give them, said, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." Paul's sayings in the little letter called Ephesians, presents the thought of the dominion of man as "the fulness of Christ." In the Old Testament the concept of travail is used many times to indicate the struggle for, and birth of, right thinking.

But you have read that this birth was resisted by a great red dragon. The dragon-thought*** or the resisting agent, at last coming to the climax of his warfare, appears throughout the Bible under various names. The prophets of the Old Testament called it crocodile, Behemoth, Leviathan, and always pictured these horrible animals as coming up out of the sea, or hidden erroneous conditions of thought. In Genesis it is a serpent at enmity with the woman. In the New Testament the dragon-thought appears as serpent, Satan, devil, son of perdition, anti-Christ, and carnal mind, the last in the works of Paul. This kind of thinking, therefore, the dragon thought, stands for

Gen. 3:1

Dan. 7:23-25

*Moulton: Modern Reader's Bible, p. 1338 and 1707.

**Some consider the source of this phrase to be the 3 1/2 used by Daniel.

***See Appendix on Leviathan, p. 115.

resistance to the understanding of truth under whatever guise it rears its head, for the dragon thought knows that if "the child" gains sovereignty, his own regime is ended!

But you might say, if the Revelation appears in the first six verses of chapter twelve, why are there other sections in this vision? Answer the question for yourselves. Is it possible for a true revelation to be obscured and dimmed? Why can such a thing occur? Because sometimes the Revelation is not sufficiently established to keep it clear and untouched! That is the reason why we have six other points of development in the fourth vision. Step by step the Revelation is established throughout this whole vision. That establishment takes the form of the annihilation of various phases of the dragon-thought, as they appear one after another to tear down the Revelation. The establishment consists of applying the Revelation in its power and activity and patience.

A few years ago there was a popular little song about a big bad wolf, and the refrain said, "Who's afraid of the big, bad wolf?" It is not far-fetched to think of the dragon thought as the big bad wolf with a bag of tricks upon his shoulder. One by one he pulls out these tricks, these destructive suggestions, aimed at interfering with and destroying the Revelation of the truth. He tries the trick of deception, or the lie about the Truth, and it doesn't work because the Power of the Truth is put into operation. He even tries the trick of domination and malpractice, the modern terms for blasphemy, but it cannot work because the true understanding of patience, as applied to the Revelation, is put into operation. You can see, then, that when various phases of resistance to the Revelation are pulled out of the bag of the dragon-thought as tricks, it is essential that the Revelation be put into operation at once to silence them.

This vision with which we are about to work, is the vision of complete Revelation. No wonder there followed lightning and voices and thunders and earthquake and great hail. The resistance to the Revelation and to its understanding is sometimes most tremendous, or at least, tries to be. And so we see that this whole Fourth Vision becomes the presentation of the Revelation which John has symbolized as the "child born of the woman" plus the establishment of that Revelation, which in Paul's phrase is called "the Fullness of the Christ." In other words the Fourth Vision becomes one point of Revelation and six points of establishment. This indicates the importance John places upon establishment.

Michael, Angel
of Power



One of the French Tapestries described on pages 16-20.

From:
Rev. 6:9-11
See p. 54.

Translation: In the Presence of Uplifted Spiritual Thought, Self Pity is Purified.

Note that John is writing, as requested so to do by the angel, who is handing him another scroll. The praying group, suspended in the sheet aloft, represents the "uplifted spiritual thought," the "Souls of the Martyrs." Tucked into one bed under a dark covering, are the martyrs still held by self pity. The three in the other bed have had their purification (the covering is white). Two have succeeded in lifting their hands to a praying position and the third is just on the point of accomplishing the same attitude. He is nearest the ones with the dark covering, of the self-pity bed. Note the pained expressions of those in the self-pity bed and the calm dominion of those freed from self-pity.

VISION IV (CLIMAX)

Rev. 11:19 - ch. 14

Theme: The Full Revelation and Establishment
of "the Fulness of the Christ"***
completely annihilates all Phases
of Resistance to the Truth,
(the dragon thought)**

Subject: Full Salvation (Freedom) Revealed and
Established. Rev.: 11:19 - Chapter 14

4.

The Patience and Faith of the Saints
in their application of the Revelation
Overcomes

Domination and Malpractice (Beast with names of
blasphemy) Rev: 13:1-10 (a trick of the dragon)

3. The All-Activity of
the Revelation pro-
tects the woman and
her seed from
Persecution (Phase of
Resistance to The
Christ.) Rev.:12:13-17

5. The Wisdom and Understanding
of the Revelation
Overcome

Hypocrisy, manipulation,
Counterfeits - (Prophet of
Beast) another trick of the
dragon thought
Rev: 13:11-18

2. The Children of Spiritual
Victory under Michael,*** ex-
pressing the Freedom, Power
and Dominion of the Revelation
Overcome
The Lie (deception)
(Phase of Resistance to
the Christ)
Rev: 12:7-12

6. The Children of Spiritual Victory
with The Lamb, mag-
nifying God and
Expressing the power of the Revelation
Overcome

Fornication, sensualism,
adulteration of Truth
(Babylon--Carnal Mind)(Romans 8:7)
Rev: 14:1-11

Interlude establishing Dominion
Rev: 14:12,13

The Patience of the Saints****
1. To obey the Command-
ments of God.
2. To follow the faith of Jesus.
3. To establish the works.

7. Harvest, Fruitage, and the life giving
qualities of the results of the fruitage
of the Revelation through tribulation,
completely submerge and sweep away
All phases of false selfhood, Lust,
War, Greed, and Death
(Resistance to the Christ)
(The 4 Horsemen of Vision II)
Rev: 14:14-20

Salvation
is Sojo
in the
Greek,
meaning
freedom
or health.

Begin here 1. The Woman brings forth
and read the child, "The Fulness
clockwise of the Christ," fully
protected
but
Resisted by The Dragon**
Rev: 11:19-12:6

*Ephesians 4:13, the Pleroma

**Note: John uses the Dragon to represent phases of Resistance to the Christ. Same type of
thought expressed under various names in Bible:

Gen. 3:1 Serpent

Daniel 7:23 Beast

John 12:31 Prince of this world

II Thess. 2:3,4 Son of Perdition

Romans 8:7 Carnal Mind, etc.

***See Daniel 12:1 and Jude 9. Michael was the angel of His presence expressing power, in the
Persian Cosmology. Also p. 110.

****Bible definition of Patience.

VISION IV

Rev. 11:19 - chapter 14

Subject: The revelation and establishment of the "Fullness of The Christ."

In using the term "Fullness of The Christ" we are using the phrase attributed to Paul when he described "the anticipation of the ages," and "the full revelation and understanding of complete dominion for man." We know that the first Isaiah spoke of this anticipation as "The New Jerusalem," and the second Isaiah presented the thought as "the Comfort." Jesus himself, in talking with his disciples, used the term of the second Isaiah "the Comforter." Jesus also spoke of this anticipation as the "Spirit of Truth." This little explanation is doubly necessary in order that you may fully realize why this is the climax vision.

Now let us examine the 19th verse of the 11th chapter.

This introduces the whole vision in quite an interesting way. When Moses gave the tabernacle to his people in the wilderness there was a veil which separated the Holy room from the Holy of Holies. Under the old covenant only the priest went into the Holy of Holies once a year, on the Day of Atonement, to consummate the communion of the whole people with their God. At the time of the crucifixion of Jesus, the veil of the temple was rent. This was symbolic indication that under the new covenant, which Jesus came to bring, there is no separation between the individual and his God. Man can go straight through to his own communion with his God. However, the veil, even though torn, was there.

p. 12
Jer. 31:31-34

Mk. 15:38
I Ki. 8:1-6

Now in the nineteenth verse of the eleventh chapter of the Revelation there is no veil. We read that "the ark of his covenant was seen in the temple of God." No longer is there separation between God and man in the giving of the complete Revelation! And as has been indicated, the interludes of Visions II and III have

Interludes
Vis. II, Chap. 7, contributed to the elimination of the "veil" or "middle wall of partition."
p.56
Vis. III, Chap.
10-11:14,p.66

-1-

Rev. 12:1-6

Col. 2:6,9
Isa. 7:14
Ps. 2:9
Isa. 27:1
Ezek. 29

Mic. 4:10
Dan. 7:7
Gen. 3:1-6,9-15
Dan. 8:10
Isa. 66:7
Ex. 13:17,18
Ps. 2:9
Ex. 23:20
Luke 24:50,51
Matt. 2:13-15
Ps. 91:1
Romans 6:23

This section introduces the Woman crowned with twelve stars, the evidence of completeness. She gives birth to the Revelation symbolized as a child. Both she and the child are completely protected from the great red dragon. The dragon is presented as having seven heads and ten horns, supposed to be a reference to the Roman Empire as the power resisting the Revelation, for the crowns are on the heads. By this means, and by such allusions as this, the time of the writing of this book is assumed to be about A.D. 95. Domitian sat on the throne of Rome. He was the eleventh emperor of Rome, having ten emperors before him, and the Roman Empire at that time was composed of seven nations.* You will observe that with his tail, or that which stings and torments, the dragon tried to accomplish the beginning, or the starting, of the destruction of the stars of heaven already presented in chapter 1 as the "angels of His presence."

The meaning of the word "wilderness" is interesting in this connection. The Children of Israel went into the wilderness to be prepared by means of an educational background and spiritual understanding, for their promised land. Thus, a wilderness experience is a preparation for greater opportunity. In this case the child is caught up to God and the Woman is lifted up into an experience of preparation for something better. Therefore, in this first section we have the revelation of the "fullness of the Christ," the understanding of the completeness, presented as the child born of the Woman, and both fully protected.

*Some scholars have thought that the ten horns might be an allusion to an attempt to overthrow the Ten Commandments. (Dan. 7:7.) See p. 116 for dragon symbolism. The seven heads are sometimes called the seven hills of Rome in later writings of the medieval period. The ten horns, as the expression of evil intent to destroy the law of God could also be the allusion to the emperors of Rome who tried to destroy God's law by persecuting the Christians who followed it.

Rev. 12:7-12

John 8:43,44

10:13

Dan. 12:1

Rev. 7, p. 56

Eph. 6:10-12

Gen. 3:1, 13-15

Ps. 96:10-13

Job 1:9-11

Isa. 44:23

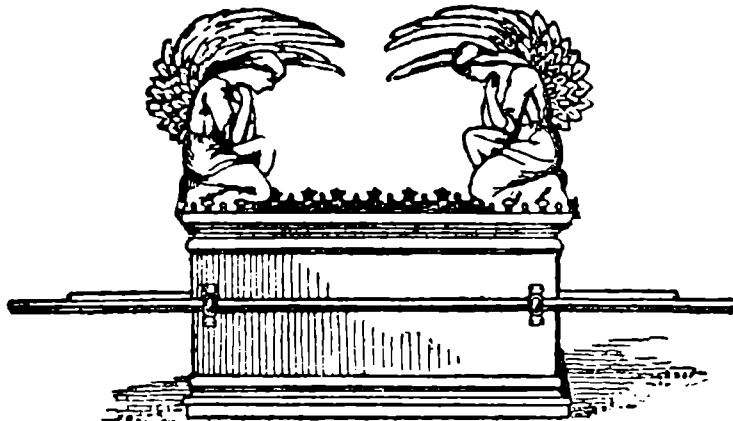
John 12:31,32

As you already know, the other six points of Vision IV deal with the phases of resistance to the Truth (which the dragon thought pulls out of its bag as tricks to tear down the Revelation). This time the trick is the lie about the Truth. We read, "And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world."

In the book of Daniel we read of Michael,* the angel of Power, as the prince of the Children of Israel. We have already translated the Children of Israel as the spiritual children, in other words, those who are victorious in a spiritual experience. How do we know they are the spiritual children here operating with Michael, and representing the power of the Revelation? Because we read that his angels are with him, and because he is the prince of the Children of Israel. His angels, or his army according to Daniel, is composed of the Children of Israel, in other words, the Children of Spiritual Victory.

These victorious ones under Michael, the angel of power, sing the great song of salvation (freedom), and the power and dominion of the Christ.**

Thus we see that the victorious ones, applying the power of the Revelation and its authority and dominion, overcome the lie (the dragon trick). Let the understanding of the Revelation be established in its power, and the dragon thought can no longer appear to operate, openly or secretly, according to John.



THE ARK OF THE COVENANT

"YOU KNOW YOUR GOD THROUGH HIS LAW."

CONTAINING THE TEN COMMANDMENTS

Showing the cherubim (seraphim)

Old Chaldean symbols of wisdom and intelligence placed on top of the Ark.

They signified wisdom and understanding at-one with Deity, inseparable from Deity.

The fretted lid of the Ark is the "Mercy seat" or Seat of Loving Kindness.

*See Appendix, Angels, p. 110.

**These great anthems fulfill the functions of the Greek Choruses in a tragedy of Sophocles or Euripedes. See Rev. 5:13,14, 19:1-7, 11:17-18.

-3-

Rev. 12:13-17

John 15:18-20

Deut. 32:11

Ex. 19:3-4

Isa. 40:31

Dan. 7:25, 12:7

Isa. 59:19

River of
persecution

Gen. 3:15

The next trick of the dragon-thought appears to be the persecution of the Truth, which is the revelation of full understanding. In this case the Woman is given two wings of a great eagle to lift her up in protection to her place where she is nourished for "a time and times and half a time," (the Greek word, "xairos" meaning a short while - as long as it is necessary). We already know that the flying eagle is all-activity. A very peculiar and interesting statement is made in this section. We read, "The serpent cast out of his mouth...a river that he might cause her (the Woman) to be carried away. And the earth helped the Woman, and the earth opened her mouth, and swallowed up the river." Throughout Visions I, II and III, the earth, or materialism, has always been negative. But now the Revelation has been given and received and everything negative begins to be completely reversed. You will find this true as we go on through Visions V, VI and VII. In other words, the Revelation changes everything! Thus, in our third point, we recognize that it is the all-activity of the Revelation which completely overcomes persecution, for persecution is just another trick out of the dragon bag, the trick which tries to "make war with her seed."

-4-

Rev. 13:1-10

See Frontispiece.

Mark 1:13

Isa. 27:1

Dan. 8

Dan. 7:1-6,8,21

No longer able to strike openly, the dragon-thought delegates authority to two other types of destructive thought. In this section we read again of the beast who appeared in chapter 11. We know that his claims are but lies for he takes all of his authority from the same old dragon thought. The Greek word is THERION, meaning wild beasts or bestiality. (This beast must never be confused with the four "beasts" of Revelation 4 whom we have translated as "living creatures" from the Greek word ZÖON). And this last beast comes up out of the shifting sand of the sea (hidden erroneous conditions)!

*This beast in Vision IV also has ten horns and seven heads, supposed to be a reference to the reigning Roman emperor, for the crowns are on the horns this time. You can see the reason why later Roman emperors, becoming Christians, hushed the Apocalypses because they found out what emperors were called in apocalyptic literature!

Mark 3:29

Mark 4:23

Jer. 15:2

Dan. 8:10

We also read that this beast has upon his heads names of blasphemy. This word requires special translation, or decoding. It was a familiar word in the New Testament era. We do not use it today but it does have its modern counterpart. Why did the Judaists of Jesus' day call him a blasphemer? Because Jesus dared to name the name of God and to call himself the Son of God. Therefore, they called him a blasphemer because he was not teaching and operating according to the rules and regulations which they had set down, for they had made a rule that no one could name the name of God except the High Priest. Today if a lawyer is not operating according to the rules laid down by the Bar Association he is called non-ethical, or a malpractitioner. Just so, if a physician is not following the rules laid down by the Medical Association, he is called a malpractitioner. This gives you our modern counterpart of blasphemy.

Dan. 7:2-7,25

Prov. 28:15

Ps. 7:1,2.

Thus it appears that this beast coming up out of the sea, or hidden erroneous conditions, symbolizes domination and malpractice. To further carry out the picture we are told that he was like unto a leopard, expressing the slinking, confusing qualities of this animal, for even the leopard has spots!

*"Ten is symbolic of the concentration of all the powers of evil. This vision also indicates that there is to be an end to the sway of evil and that that end is fixed." Calkins, *ibid*, p. 128, 129.

He also has "feet like a bear," in other words, powerful, clawing qualities. Then we read, "his mouth as the mouth of a lion," crunching, cruel. But do not be alarmed. "The dragon gave him his power, his throne, and his authority." He is just another phase of the dragon thought, of the resistance to the Revelation, another trick out of the bag of the dragon.

You will be interested in the allusion to one of his heads smitten unto death and the death stroke healed. This is supposed to be an allusion to the prevalent fear in the days of Domitian that the Emperor Nero had only feigned death and would return to Rome at the head of an army, driving out Domitian.

Verses 9 and 10 establish the kind of thinking which will overcome this bestial thought of domination and malpractice. "If any man hath an ear let him hear." This is a call to alertness. "If any man leadeth into captivity, into captivity he goeth." In other words, the kind of thinking such as domination and malpractice which would deliberately destroy and take captive the positive, freer thought, really destroys itself.

Likewise, the statement "if any man shall kill with the sword, with the sword must he be killed," means the kind of thinking which deliberately going out to kill, brings upon itself its own self-destruction! In the last statement of verse 10 we find our answer. It is the application of the true understanding of patience and faith associated with the Revelation that overcomes domination and malpractice.

You will be glad to know that before we finish Vision IV we shall have our Bible definition of patience to insert and use in this connection.

-5-

Rev. 13:11-18

Daniel 7:2ff
Job 40,41
See p. 119
Deut. 13:1-5
Rom. 1:22-25
Dan. 3:5
II Thess. 2:9

(See p. 34)

Matt. 7:15
Luke 4:6
II Ki. 1:10,12

Ex. 7:11
I Thess. 2:3,4
Mark 13:22
Matt. 12:22-30

I Kings 17,
Rev. 7.

Not content to accept the complete vanquishment of domination and malpractice by the application of the patience and faith of the saints (who put the Revelation into operation), the dragon-thought tries another trick out of the bag. This time it appears as another beast, a prophet of the first beast. A prophet is one who stands in place of another, so this second beast represents the first one and demands the worship of his image. This is supposed to be an allusion to the common practice of Roman emperors who established temples in all the great cities of their kingdom where the duty of the priests was to demand the worship of the image of the emperor as a god. This, of course, was the reason for the persecution which John of Patmos was experiencing.

As this second beast* comes up out of the earth, we read that he had two horns like a lamb but that he spake like a dragon. We immediately think of little Red Ridinghood and the wolf impersonating the grandmother. It was his voice which betrayed him. In this case it is both his speech and his horns. Pretending to be a lamb, he has horns! You have never seen a lamb with horns, so we immediately know that this is a counterfeit. The fact that he "speaks as a dragon" indicates that this is just another trick out of the dragon's bag.

Further evidence of the counterfeit thought comes when we read that "he doeth great wonders," and "he doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men," and, "he deceiveth them that dwell on the earth."

All of this is pure counterfeit because it was Elijah who, in the Old Testament, made fire come down out of heaven. We also read that the false prophet

*This second beast symbolizes the civil and religious administration of the Roman Empire (or any dictatorship) to which is entrusted the duty of carrying into effect the imperial decrees." Ramsay, Wm. M., Seven Cities or Letters to Seven Churches, p. 97. Thus modern Gestapo-type groups are here indicated.

Deut. 6:4-8

tried to put a mark on the forehead. It was in the seventh chapter of the Revelation that we read about the protective seal upon the foreheads of the victorious ones.

Boycott
Practices.

Isa. 44:5

Gal. 6:17

"The mark" or
brand was the
sign of a slave.

There is another point, however, in connection with this false prophet of the beast which we must mention. We read that he tried to put a mark on the right hand. With your right hand you usually operate, or work. A mark on the right hand would be an attempt to hinder free activity.

It is well to note that the Latin word for hand is MANU. From this we have manipulo, to handle, to manipulate. Thus, this false prophet stands for the counterfeit of the Revelation and for manipulation. He is indeed false in every sense.

Rev. 13:18

Of course there have been many books written about 666,* the number which approaches 7 three times and never makes it! In the first place this is not a perfect multiple of any of the perfect numbers in Hebrew literature. It could have been a suggestive allusion to the Roman emperor of John's day, only, however, in so far as he represented the counterfeit thought and manipulation. At any rate it is evident that the incomplete character of this number indicates that this kind of thinking can continue only until the wisdom and understanding of the Revelation is put into operation.

Ezek. 9:4

Isa. 21:9

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Rev.- 14:1-11

Heb. 12:22-24

Children of
Spiritual Victory

Before we begin to translate this section, refer to section 2 (which always balances 6). Note that the spiritual children, applying the power of the Revelation, are operating in the second section. It is also the same victorious ones, (now under the Lamb representing the Christ), who are standing on Mount Sion. They it is who overcome the phase of resistance to the Revelation which is to be presented in this sixth section.

See ch. 7

II Cor. 3:3

Ps. 98:1-3

Mark 4:20

John 10:27

I Cor. 15:20-23

James 1:18

Jude 24,25

How do we know it is the spiritual children? We read that it was "the hundred and forty and four thousand having his name, the name of his Father, written on their foreheads."** Also in contrast with 666 this is a perfect multiple of the highest number of completeness, twelve. In this sixth section also, the spiritual children are singing a new song before the throne of Vision I, the song of recognition of victory already won. A rather complete description of spiritual victory is given in verses 3-5. We find that spiritual victory has nothing to do with sex; that spiritual victory expresses loyalty to the Christ; it is the first fruits of dominion, and free from all deception and blemish; therefore without fault before the throne of God. In verses 6 and 7 we read of the song of spiritual victory, the everlasting gospel of joy. The word "fear" is a King James period-word meaning "to adore," or to hold in awe. The word "worship" means "to magnify." The fountains of waters are, as always in the Bible, a reference to the source waters of true teaching.

Ps. 25:14

Verses 6, 8, and 9, introduce three new angels - each with an announcement. Verse 8 tells us the particular phase of the dragon thought which is operating in this section. The phrase "Babylon the great" was used centuries before the Apocalypse of John was written. The prophets of the Old Testament used it as a symbol of a certain type of thinking which, in the days of the prophets, appeared to be the thinking of the city of Babylon, as they knew it.

Isaiah 14:12

In Isaiah 14 we read:

*See Appendix, p. 116. A few ancient authors read, "616". "In Hebrew and Greek, the letters of the alphabet serve also as numbers, so that every name or word has a numerical value. Any effort to attach this number to an individual departs from the purpose of the Revelator."

Beckwith, The Apocalypse of John, p. 246.

**See p. 57.

"How art thou fallen from heaven,
 O Lucifer, son of the morning!
 How art thou cut down to the ground,
 Which didst lay low the nations!
 And thou saidst in thine heart, 'I will
 ascend into heaven,
 'I will exalt my throne above the stars of God:
 'And I will sit upon the mount of congregation,
 'In the uttermost parts of the north:
 'I will ascend above the heights of the clouds;
 'I will be like the Most High.'"

This is indicative of the type of thinking of Babylon. As the Greeks named their sun god Apollo, the Babylons named their sun god Lucifer. In the old Babylonian tradition Lucifer is pictured as suffering from an exaggerated case of human ego. He thought he was even above "the Most High." Isaiah plainly shows that this kind of thinking destroys itself. In the New Testament Paul names this same kind of thinking as carnal mind. Thus this whole section presents the realization that the victorious ones, applying the Revelation, and recognizing their God in adoration and magnification, can overcome carnal mind, Babylon (or just another trick out of the dragon's bag).

And now we shall see that Verses 9-11 denounce the claim of the false prophet that those who worship the beast are protected in their bestiality.

Rev. 14:9-11

Ps. 37:24
 Joel 2:32
 Joel 3:14
 Ps. 68:20
 I John 4:16-19
 (See p. 55)

We have now come to an especially interesting group of verses. They are, as it were, the postlude to the sixth section of this fourth vision. They express a great hope of unlimited opportunity to correct wrong thinking and reap the benefits thereby. The whole section is a contrast between the effects of the adulterated or mixed poison wine of the cup of carnal mind and the pure unmixed unadulterated wine or true teachings of the Love of God. (Remember that in code literature the "wrath of God" is an allusion to the alibi of disobedient man, trying to attribute the effects of his own wrong thinking to his concept of an anthropomorphic Deity, whereas the New Testament teaches that Deity is Love, Truth, Spirit).

John 4:24
 Now we shall proceed to translate these verses. The phrase "another angel" ties in with several passages where the angel thought is operating. These other angels, supposedly, are not the seven angels of His presence, since the first mention of these other angels appears in the interlude of Vision III where "the seven angels of His presence" are already occupied in blowing the trumpets.

Gen. 19:24
 Jer. 51:7-9
 Deut. 18:9-12
 Luke 15:7
 I John 2:16,17
 Isa. 34:10
 See pg. 54,-6-.
 See pg. 13, The
 Scape Goat,
 With Spiritual
 Victory,
 The past is
 gone forever.

"And another angel, a third followed them, saying with a great voice, If any man has come under the influence of the poisoned adulterated false teachings of domination and malpractice (beast), and has been influenced by these counterfeit teachings, (false Prophet), he also shall have an opportunity to partake of the true teachings of the Love of God which are prepared unmixed and unadulterated in His cup." This experience of freeing the poisoned thought from the effects of false teachings is one fraught with tormenting suggestions and suffering, just as freeing the body from the effects of poisoned wine brings on a period of suffering and torment. But though the one thus poisoned experiences suffering in the process of consuming the dross of false teachings and false thinking, John indicates that the process of cleansing goes on in the presence of the holy angels, and the Christ Love, both constantly ministering until the process of purification is complete.

They, however, who continue to be under the influence of domination and manipulation, continue in a torment they do not understand and "have no rest day or night."

While this is a somewhat free translation of this passage, it seems necessary in order that every detail may be included.

Interlude establishing Dominion.
Rev. 14:12,13.

Often called the Bible definition of Patience.

In the fourth section of Vision IV, we found that the patience of the saints in their application of the power of the Revelation is what overcomes domination and manipulation and malpractice. As a rule, patience is supposed to be sitting back with folded hands and being willing to await action. In this Bible definition of patience we have a different picture presented. Here we are told is the patience of the saints. It consists of three different points of activity. The first point is to "keep the commandments of God." (This reminds us of Exodus twenty and Deuteronomy five and the Sermon on the Mount and all the pronouncements of constructive activity found in the Bible literature). The second point of patience is "to keep...the faith of Jesus" in other words, actively to apply the teachings of Jesus the Christ. The third point also has to do with activity, namely, that of establishing the works or proofs of those teachings. Then and then only is there completeness. This triple activity leaves no time for sitting back with folded hands and resignation, but it accomplishes the overthrow of domination and manipulation (the beast).

Ex. 20
Matt. 5-7

Heb. 4:9-11
Mk. 16:15.20

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Rev. 14:14-20

Dan. 7:13

The last or seventh step in the unfoldment of Vision IV logically has to do with the harvest and fruitage of the application of the Revelation. In this seventh section it will be somewhat surprising to meet our old antagonists, the four horsemen of Vision II, as the resistant thought. Now let us proceed.

Ex. 13:21,22
Matt. 17:5
Acts. 1:9
Isa. 28:5
Joel 3:13

The cloud or symbol of uplifted thought is seen and one sitting on the cloud, like unto a son of man, or our Spiritual Man of the Preface (ch. 1). In addition to the crown of dominion (golden at that) he has a sharp sickle. The sickle stands for the harvest of the application of the power of the Revelation.

Matt 13:30-43

The angel is told to proceed to reap, and thus the harvest experience begins.

John: 15

Now another angel appears from the temple in heaven or spiritual completeness. And the process of fruitage begins. Clusters of vine are gathered. In the Balkans and other eastern countries, where grapes are grown, the rich clusters are thrown into a huge winepress outside the city walls. There the juice is released by the men who trample the grapes in bare feet to the rhythm of the vintage songs (see Psalms 81)* sung by the women. Each winepress has a spout, and the grapejuice, or proof of fruitage, flows out into jars, as a stream of water might flow. In verse 20 we read that as a result of the harvest and the fruitage of the power of the Revelation, the mighty stream of the proofs of fruitage is as blood. In other words, spiritual results come through suffering, in the process of the elimination of false thinking. **These results of fruitage (the juice) are so powerful that they appear as a mighty stream sweeping away and completely submerging the four horsemen of Vision II. Lust, war, greed, and death are thus recognized as just another phase of the resistance to the Truth (the dragon thought). Those familiar with horses will recognize the allusion to the stream coming up to the bridles as a reference to the fact that a horse always holds his head high in the water. But when the stream is powerful enough to come to his bridle, he loses his hold and is swept away by the current.***

Isa. 63:1-9

Matt. 26:27-29
Gen. 49:11
Lam. 1:15

Isa. 8:8

*Armstrong Hoyt: Studies in Psalms, p. 106.

**Blood is often used as the life giving quality, and hence the proofs of the fruitage of the Revelation are a mighty life giving stream, powerful to overcome lust, war, greed and death.

***Furlong in Greek is Stadios or about one-eighth mile. This passage is the source of the symbolism of The Battle Hymn of The Republic by Julia Ward Howe.

SUMMARY:

Thus, in this fourth Vision we have seen how again and again the power of the Revelation, when applied, silences all phases of the resistance or dragon thought. A story is told of a little boy who learned of the serpent of Genesis three and the dragon of Revelation twelve and he remarked: "Why did they ever let the serpent get to be a big dragon? It is so much easier to kill a serpent than a dragon!"

This vision teaches that it takes complete realization and application of the Revelation of the "Fullness of The Christ" to silence all resistance to the Truth. Now we are ready for the complete self-destruction of all materialism. As you already know, we are to find that presented in the fifth vision.

"To the eye of this prophet, Rome and all her government stood for, in the sight of God, had already fallen." Calkins, *ibid*, p. 135.



Scene from the Apocalypse: Made in Paris, last quarter of the XIV century,
Museum of Tapestries, Angers.

This tapestry belongs to Vision V, Section 7. Revelation 16:17 - ch. 18.

The Babylonish woman is shown sitting on the seven hills (of Rome) not on the beast. Note the large comb. The long hair was supposed to be an especially seductive element in the middle ages. Heine has made this figure famous in his "Lorelei."

This scarlet woman of the Bible is supposed to be symbolic of the imperial city of Rome and the type of thinking associated with the Rome of John's day. John's vision proves the overthrow of the domination thought in the presence of the Word of God.

In the text this woman sits upon the beast of Vision IV, but in the tapestry she is seated on the seven hills of Rome! This indicates an interpretation of the XIV Century.

VISION V
Rev. 15-18

Theme: Love poured out, annihilates all carnality
Subject: The Seven Bowls of Love poured out.

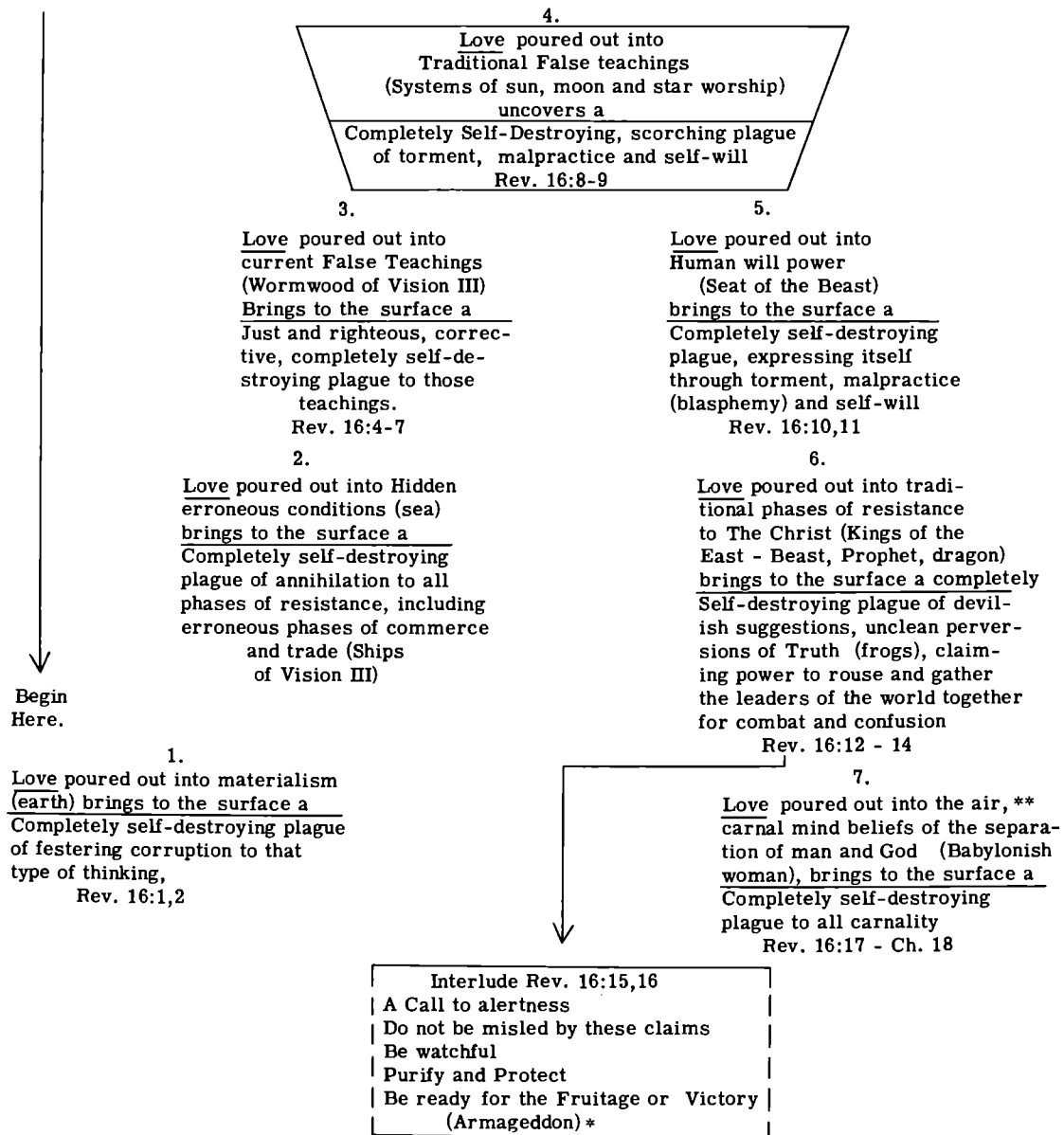
(P) Protecting Introduction:

Rev. 15

Through the reflection and recognition of Life, Truth, Love and Oneness
(Song of Moses and the Lamb)

The Works of The Christ are established (made manifest)

READ FROM 1 THROUGH 7 CLOCKWISE



*NOTE ON ARMAGEDDON

Armageddon is the fortified city at the pass of Megiddo. Whoever holds the pass and the city is the Victor and can express Fruitage. Hebrew: Har-megiddon - the hill of Megiddo. The word Megiddo means "A place of Victory" - Fruitage.

**"The air" is a reference to current gnostic beliefs of John's day, of the separation of man and God - and the belief that "the powers of the air" were intermediaries, p. 85.

VISION V
Rev. 15-18

Theme: Love Poured Out, Annihilates All Carnality

Subject: The seven bowls of Love poured out
Protective Introduction: Rev. 15:1-8.

In this protective introduction, as in the others studied, we find a great expression of gratitude. Our old friends, the seven angels of His presence of Vision III, are also operating here. They are prepared to pour out the bowls of the Love of God into materialism.* This pouring is called the plague, for the pouring out of Love is a plague to materialism. We must always remember that the code allusion "wrath of God" implies the Love of God. Also recall that these plagues to materialism, bringing about the destruction of materialism, do not affect those who have "come forth victorious from the beast," (in other words those who have proven spiritual victory).

In verse two we read again of the glassy sea of Vision I. Now the victorious children of spiritual victory of Vision IV are included in the one reflection. They are singing their gratitude and joy in a great song called the Song of Moses and the Lamb.

Lev. 26:21

Isa. 6:4

Ps. 96:1-6

Ex. 15:1-19

Deut. 32:1-4

Zech. 2:11

II Chron. 5:13,14

Ex. 40:34-38

Moses taught the Law and the basis of communion. Jesus, the Lamb, taught of Love, Truth and Life. So this song is a song of Law, communion (or atonement), Love, Truth, and Life and their manifestation in proofs of power, "for thy righteous acts have been made manifest" (v. 4). So complete is the pouring out of the bowls (vials) of Love that the temple of thought is filled with the glory of God, and no foreign suggestion can find an entering wedge, or an opportunity to slip in.

Ex. 28:39

The seven angels who blew the trumpets of Vision III are arrayed in perfection (previous stones) and are ready for action (girt about the breasts with golden girdles). Since point five always balances three in Hebrew literature, we can expect that all that was started in Vision III will be completed in Vision V. That could not be possible however without the Revelation of Vision IV. This indicates the importance of the fourth or climax point.

Ps. 145:17

Jer. 10:7

Ps. 86:9-10

I Ki. 8:10

Ezek. 44:4

As we start to work with this fifth vision, it is well to refresh our thought regarding its balancing vision, the third. In the third vision you will recall that each declaration of Truth (trumpet blowing) started the self destruction of materialism (earth), hidden erroneous conditions (sea), current poisonous false teachings (counterfeit star Wormwood), and old traditional false teachings (sun, moon, and star worship, etc. The same pattern follows in Vision V.).

-1-

Deut. 28:35

Rev. 16:1,2.

Zeph. 3:8,9.

Here in Vision V, as the first angel pours out his bowl of Love into materialism, it brings to the surface a completely self-destroying plague to materialism, expressed in festering corruption which is self-destroying to materialistic types of thinking.

Isa. 66:6

Ps. 69:24

Ex. 9:10-11

-2-

Rev. 16:3

Ex. 7:17-21

Ps. 78:43,44

As the second angel pours out his bowl of Love into hidden erroneous conditions (sea), it causes the complete self-destruction of every type of thinking associated with those erroneous concepts, including erroneous concepts of commerce and trade (the ships of Vision III, being one of the "things that were in the sea)."

*See Golden Bowls of Tent of Meeting and Day of Atonement, p. 8-13. It is well to remember that it is only after the Revelation is given and established in Vision IV, that the full and powerful significance of Love is understood, making it possible to bring about the complete self-destruction of materialistic types of thought.

Ps. 79:3
Ps. 119:137

As the third angel pours out his bowl of Love into the rivers and into the fountains of true teachings poisoned and corrupted by Wormwood (false teachings and practices), the bowl of Love produces a just and righteous plague to those false teachings and practices, which brings about their complete self destruction. At this point it might be of interest to mention that an early eighteenth century writer on apocalyptic literature was completely mystified by John's repetition in Vision V and VI of allusions found in Visions III and II. He wrote substantially as follows:

"John was a versatile man. He had many allusions at his disposal. However he apparently ran out of allusions after his fourth vision and had to repeat what he had used in his earlier visions." Unfortunately this writer did not know that it was a customary thing in Hebrew Literature to balance the second point with the sixth and the third with the fifth! Hence we are not surprised to find the same allusions in these later visions, in fact we expect them.

-4-
Rev. 16:8,9.

Dan. 3:19,22
Deut. 28:58-61

The fourth angel pours out his bowl of Love upon the sun. This allusion can be taken in two ways. Either it is a reference to sun worship alone (projected mental suggestion) as being the most subtle and deep rooted of all traditional false teachings, or it is a reference to sun and moon and star worship in toto, as in the fourth section of Vision III. Whether the allusion is all-inclusive or not, it is evident that Love poured out into all traditional types of false teachings, associated with projected mental suggestion, etc., brings complete self-destruction of those insidious types of thought commonly known as mesmerism, hypnotism, black magic, esoteric magic, etc. In the process of the self destruction of this type of thinking, scorching plagues of torment and malpractice appear to be evident, as well as self will, refusing to change and resistant to the bitter end.

-5-
Rev. 16:10-11

Ex. 10:22-23
Ezek. 32.
John 9:39-41

The fifth bowl of Love is poured out upon the throne or "seat of the beast" in other words, human will, the "seat" of domination. The pouring out of Love into traditional types of false teachings as given above, begins the process of complete self-destruction. Darkness is now evident for this type of thinking.

-6-
Rev. 16:12-14

Isa. 5:13
Isa. 11:15-16
I Ki. 22:21-23

Again in this section the Euphrates river figures as in Vision III. The action centers in the suggestion that the source waters of true teachings are dried up. Therefore, no flowing streams of Truth are seen. All the enemy needs is a dried up river bed to use as a highway to cross and advance toward the citadel of Truth, the fortress of those expressing right thinking and loyalty to the Revelation. This is a parallel often used by the prophets regarding the dried up thinking of Jerusalem.

Hos. 8:3,4
Deut. 13:1-3
Matt. 24:24
Matt. 12:43-45
Ex. 8:5-7

The enemy in this case proves to be the dragon (resistance to the Truth), the beast (domination), and the prophet of the beast (manipulation, etc). Out of their mouths comes their propaganda. It is slimy perversions of Truth (a plague of frogs) and devilish suggestions (spirits of devils working signs)

I Tim. 4:1
Judg. 9:8-15

designed to influence the leaders of world thought, to make them believe that war is inevitable, that all war is just and based on cause, in other words, that all war is the war of God! Such a subtle suggestion! This is the type of suggestion that keeps wars in operation.

Love poured out into this type of thinking, John affirms, brings to the surface a completely self-destroying plague to this materialistic viewpoint. Coupled with this is a call to alertness. This call is addressed to the forces of good. It is the interlude after the sixth section.

I Thess. 5:2
II Ki. 9:27

Interlude A Call to Alertness Rev. 16:15,16

In ancient days many a battle was fought near the ancient city of Armageddon.* When the people of Palestine heard that an enemy army was approaching from the east, they tried to reach Armageddon first. Whoever held the city held command of the mountain pass of Megiddo and had a better opportunity to win the battle, unless completely outnumbered by the enemy. The University of Chicago has excavated the mound of Armageddon. There is evidence that the city antedated the time of Abraham. The word Megiddo means "a fruitful place" in the old Hebrew, and the city of Armageddon (the fortified Megiddo) was in this way associated with the fruits of victory.

Thus we see the meaning of the call to alertness--lest an enemy slip up like a thief in the night. "Blessed is he that watcheth and keepeth his garments (his protection)." To walk naked is to walk unprotected, because of lack of alertness! The interlude also admonishes that those who wish to see victory should be gathered together as fast as possible in the fortified city at the pass, namely in the place of victorious thinking. There they will be in a position to withstand the enemy. In this case the enemy is the dragon thought, the beast thought, and the false prophet suggestions (the three kings from the east).

-7-

Rev. 16:17-ch. 18.

Eph. 2:2
Eph. 6:12
Mark 3:24-26
I John 2:15-17
Isa. 1:21
Ezek. 16:15
Heb. 1
Rom. 8:35-39
Hos. 2:4
Isa. 66:6
Isa. 23:17
Ex. 19:16
Dan. 12:1
Ex. 9:23

This last picture is long and vivid. The seventh angel pours out his bowl of Love "upon the air." This is an allusion that evidently refers to the gnostic beliefs of the early second century of the Christian era. The gnostic teachings were quite disturbing to followers of the Apostles. These teachings implied separation between God and man. The old Eliphaz arguments of the Book of Job came to light again in gnosticism, declaring that man is "a worm" so evil and so far below Deity that he cannot approach this pure and holy One. Therefore he must turn to the intermediaries and let them go to God for him!**The gnostics claimed that the intermediaries were the hierarchy of angels, the powers of the air, the principalities of the air. The first chapter of the letter to the Hebrews silences the angel-claim to power and establishes the Bible definition of angels in the statement, "are they not all ministering spirits sent forth to do service?" And Paul most vehemently denounced this teaching of separation in his marvelous climax which we read in the eighth chapter of the letter to the Romans. He declares: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution....For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

*The word "Armageddon" appears only once in the Bible. Hebrew "Har-megiddon - the fortified hill of Megiddo. Armageddon therefore represents the strategic position which spiritual victory supplies, and establishes.

**In Moses' and Jesus' day the priests were the intermediaries.

Dan. 2:47

Jer. 51:13,7,9

James 1:14,15

Isa. 29:9

I Tim. 6:9

3:9,16

Dan. 7:3,20-24

Isa. 34:7,49:26

Gen. 11:1-9

Ezek. 26:13-17, 21

Ezek. 27:

Ezek. 28:16-19

Ps. 137:8

Isa. 21:9

Jer. 50:39,8

Isa. 47:8,9

Isa. 23:14

Jer. 7:34, 16:9,

25:10,15,16,27

51:49,48,63

Matt. 23:25-35

Isa. 48:20

And so Love poured out into this type of separation and compromise-thinking brings to the surface a completely self-destroying plague to that type of belief. Because this is code literature, this type of belief is pictured as "the Babylonish woman," the counterfeit of the true woman of Revelation twenty-two. Babylon has already been translated "carnal mind" (Rev. 14:8). Therefore in this seventh section of Vision V, carnal mind is pictured as the scarlet woman of the Bible, riding upon the beast (chapter thirteen), which we have translated domination and malpractice. And the "seven kings" symbolize various types of material beliefs and suggestion associated with carnal mind.*

**The names of this woman are always printed in large type in the Bible. The word harlot means confusion. The word abomination means destruction. Carnal mind is therefore designated as the mother of confusion and destruction, "drunken with the blood of the saints." Mystery is symbolic of the mystery cults.

In the process of the complete self-destruction of the carnal mind, the Lamb (the Christ realization) and his angels (the spiritual children) war with carnal mind domination. And the angels are victorious. The utter denunciation of carnal mind is an amazing piece of literary perfection, as we read it in Revelation eighteen. Perhaps the most stupendous word picture in all literature is given in verses eleven through fourteen of that chapter. Here false types of business activity associated with the carnal mind are portrayed. The list is momentous and will later be contrasted with correct business activity as found associated with the New Jerusalem, the bride of the Lamb. After the long list of commodities in which carnal mind traffics, the climax comes in the phrase "and souls of men." Indeed carnal mind deals in the souls of men, confusing and destroying all with which she is permitted to associate.

Verse twenty-one of chapter eighteen presents the final overthrow of beastly, carnal-mind beliefs. The repetition of the phrase "shall be found no more at all in thee," is most impressive and is a step by step denunciation of all that carnal mind or human will power and greed represent. The last verse of this same chapter is startlingly illuminating. "In her was found the blood of prophets and of saints, and of all that have been slain upon the earth." What a horrifying realization! What great need of the pouring out of Love to silence this dreadful procedure, the wantonness of carnal mind, human will power seeking its own ends at any cost! In this connection the seventh chapter of Proverbs may also be read.

SUMMARY:

It is good to know that the pouring out of Love completely silences all carnality.

"Rome indeed has passed away as John knew it, but other agents and interests of evil have taken her place, other beasts and false prophets have appeared to our very day.--Nothing in the end can withstand the righteousness of God, the omnipotence of the Christ--This is the social message of the Book of Revelation. He who takes it and holds it fast is equipped and prepared to face the 'principalities and powers' that still war against the welfare of man." Calkins, *ibid*, p. 149-150.

*See illustration p. 81.

**The harlots or courtesans of Rome always wore headbands.



Fall of Gog and Magog by John Singer Sargent

(Courtesy of the Trustees of the Boston Public Library)

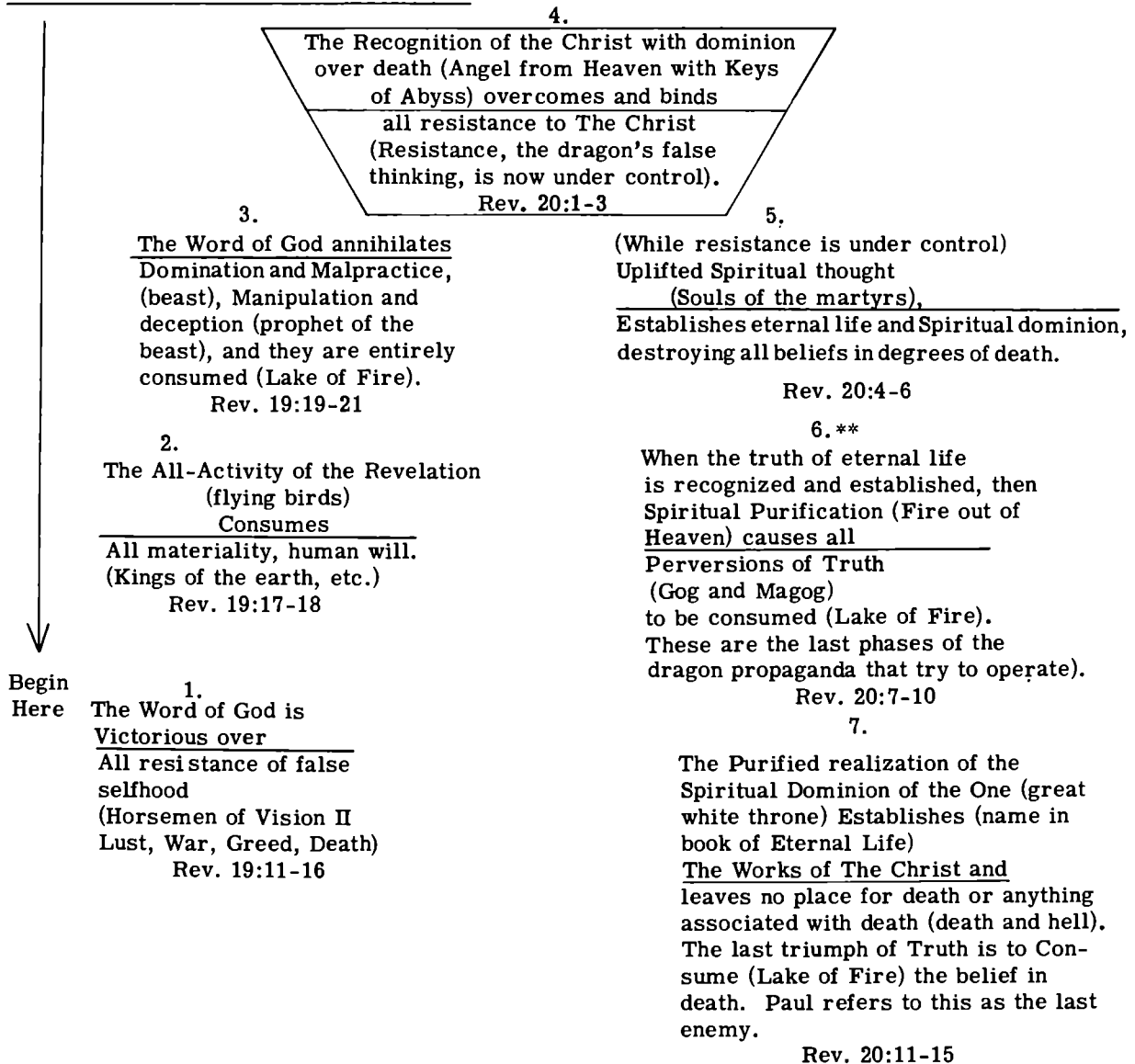
This famous painting illustrates the complete confusion and destruction of the perversions of Truth, when confronted with the purifying and powerful "fire out of heaven", see Page 89. (from Ezekiel 38).

VISION VI
Rev. 19 and 20

Theme: The Word of God Established
Subject: The Seven Triumphs of Truth

(P) Protecting Introduction.

Rev. 19:1-10 Praise (Hallelujah) and the Universal Recognition that
"The Lord God Omnipotent Reigneth" together with the
worship of God only, brings protection, and the first mention of
the marriage of The Lamb and His bride, the New Jerusalem.

READ FROM 1 THROUGH 7 CLOCKWISE

**See page 86A.

VISION VI
Rev. 19-20

The Triumphs of Truth

Protective Introduction
Chapter 19:1-10

In the first ten verses of chapter nineteen we find the source of the great Hallelujah chorus of Handel's Messiah. In recent years, the word Hallelujah has disappeared from the Psalms in the King James' translation, and the phrase "Praise ye the Lord" has taken its place. However, it is still retained in the Revelation.* Breaking down the word into its component parts, it becomes Hail Yah, and expresses a great sense of glorified gratitude. Thus in these ten verses great joy is expressed for the overthrow of carnal mind; this joy culminates in the powerful and well known phrase, "For the Lord God omnipotent reigneth."

Because of the complete self-destruction of all that appeared in Vision V, the marriage of the Lamb of Vision I and of the bride or Revelation of Vision IV is now able to be announced. In addition to the pronounced blessing another important point is also stressed in this introduction, namely, that God, and God only, is to be worshipped; not the Lamb, nor the Bride, nor any angel voice from the throne. For whereas Jesus prophesied the coming of the Comforter, (the Bride, the Revelation) (John 14), he did not say that the Comforter was to be worshipped. Thus the protective introduction establishes praise and gratitude in the recognition that the Lord God omnipotent reigneth and He alone is to be worshipped. "For the testimony of Jesus is the spirit of prophecy." **

Isa. 34:10
54:1-6
Matt. 5:1-2

Matt. 22:1-14
Deut. 32:43
John 14:1-17
Phil. 2:5-6
Ps. 115:13
118:24
Ezek. 16:18
Eph. 5:32

-1-

Rev. 19:11-16

There are seven triumphs of Truth in this vision--in other words it portrays the complete triumph of Truth. These triumphs, of course, are all made possible by what has occurred in the preceding visions. Also Vision VI balances Vision II.

You will recall that in Vision II we dealt with four horsemen, the souls of the martyrs (uplifted spiritual thought), human will, or the kings of the earth, the captains, etc. We can, therefore, expect to find these same allusions presented in Vision VI, in one form or another.

Let us first consider the appearance of the one horseman in the passage we have before us. This horseman appears on a white horse. Note that there is no mention of a "bow" and consequently this white horse is not the same as the first one in Vision II. More than that, the Greek word is different. In Vision II the word translated white has the sense of the whiteness of a maggot. In Vision VI, the Greek word is purity. This horseman is named FAITHFUL and TRUE, also THE WORD of GOD. You find yourself reading many familiar phrases which you have already translated such as "eyes as a flame of fire," and "a sharp sword" and "a name written." Ask yourself where you first found these phrases and recall what they mean in translation and you will begin to appreciate their full significance in this present connection.

Isa. 55:11
Isa. 62:2

Deut. 10:17

Since but one horseman appears in Vision VI, it is evident that what he represents, THE WORD of God, is victorious over all four horseman of the second vision, upon which type of beliefs he "doth judge and make war." This triumph of THE WORD OF GOD is the first triumph of Truth.

*It is supposed that the English and American Bible Societies who own the plates of the King James translation, retained the word "Hallelujah" in Rev. 19 because this passage is the source of the Hallelujah Chorus of the "Messiah" of Handel, an oratorio known throughout the English-speaking world. Leaving "Hallelujah" in this one place would avoid the question: where in the Bible did Handel find his authority for the Hallelujah Chorus?

**A reference to John 14:16-18.

-2-

Rev. 19:17-18

Ezek. 39:17-20,4 This is not a pleasant picture, a carnivorous feast. But the flying birds (Greek word for eastern vulture, a type of eagle) are found consuming the flesh of kings, of captains, of mighty men, etc. We are immediately reminded of what the kings of the earth, the captains, etc. of Vision II refer to, in translation, as well as the flying eagle. And thus we realize that the second triumph of Truth is that the all-activity of spiritual thinking consumes human will, self will, ruthless selfishness.

-3-

Rev. 19:19-21 *

See p. 118

The Lake of Fire appears in this section for the first time. It burns with brimstone or sulphur, a consuming gas consuming everything thrown into it as a septic tank acts chemically. It proves to be the type of belief associated with domination (beast) and manipulation (prophet of the beast) which are now entirely consumed in the struggle with THE WORD OF GOD, in other words they are now thrown into the lake of fire. Thus we have the third triumph of Truth, in which THE WORD OF GOD is victorious over domination and manipulation which are entirely consumed.

-4-

Rev. 20:1-3

Isa. 27:1

In this climax section a very important step is taken. As you read the verses from your Bible, you find the familiar angel from heaven with the key of the abyss (the Christ with dominion over destruction in Vision III). But we are told that this time he has a great chain in his hand. And he lays hold on the dragon, binds him, and shuts him in the pit "for a thousand years" - a period in which another triumph of Truth must be established before the dragon belief can be entirely silenced. However it is of deep importance to know that the Christ with dominion over destructive beliefs can put the resistance under control, giving the next triumph of Truth an opportunity to gain a foothold and take root.

-5-

Rev. 20:4-6

Dan. 7:9,22,27

John 5:26,27

Matt. 24:9

John 5:25,26

John 11:25,26

And what is this next triumph of Truth which is so necessary before the dragon beliefs can be entirely silenced? We read of uplifted spiritual thinking (souls of the martyrs) recognized also as the victorious thinking of the spiritual children (they who received not the mark, etc.). We read that this uplifted spiritual thinking "lived and reigned"--in other words, uplifted spiritual thought recognizes infinite life and being, and, therefore, has dominion and freedom from belief in death. "This is the first resurrection," we are told, to cognize eternal life and being. And over this thought of life and being, no beliefs of a second death, a third death, or any other death of any sort, can have any power.

"A thousand years"*** is the literary-code way of indicating a complete period in which the recognition of eternal life is so well established that

*"A much disputed passage, origin of terms premillennial, postmillennial, etc., though sane scholarship questions how any dogmatic interpretation can be made in the light of the principles of code Literature." Allen, Cady H., Message of the Revelation, p. 123.

**"In Apocalyptic Literature numbers have symbolical rather than numerical significance." Ibid., p. 124.

resistance to this truth of being can no longer gain any foothold. The belief in death, of course, is the most subtle phase of resistance of the dragon beliefs. When this deep rooted belief is silenced, then "all the wind has been taken out of the sails of the dragon beliefs." Thus the fifth triumph of Truth is that uplifted spiritual thinking establishes the truth about eternal life and being.

-6-

Rev. 20:7-10

Ezek. 38:1-39:16
II Ki. 1:10-12
Num. 21:33

And when the truth of being has been recognized and established, then the dragon belief tries one last fling. Gog and Magog first appear in connection with the wilderness wanderings of the Children of Israel. There the prince Gog of Magog appears with an army surrounding the camp of the Israelites. But they are driven back. Ezekiel makes use of this symbolism in his thirty-eighth chapter. In the Revelation vision before us, Gog and Magog appear as the perversions of the Truth (Ezekiel's application). Like an army they surround the camp of the "saints." The last attempt of the resistant beliefs is to seem to rally numberless perversions of the Truth, "as the sand of the sea," to attack the children of spiritual victory. But "fire came down from God, out of heaven," symbolizing the spiritual purification of thought which completely destroys all suggestions and attacks of the perversions of Truth, as Gog and Magog were destroyed when the children of Israel were aroused to resist the aggressor suggestions.

-7-

Rev. 20:11-15

Dan. 7:9-10
Rev. 3:5

In this last section of the Triumphs of Truth, it is the power of "the great white throne, and him that sat on it" which is operating. We have had the throne in Vision I, but not the "great white throne." This indicates a purified realization of dominion, something transcending anything hitherto cognized. In this great realization, the last enemy, the popular concept called death, is entirely consumed through the vivid imagery, in which John says that "death and hell were cast into the lake of fire." We already know that the lake of fire is brimstone, or that which consumes everything put into it. The type of beliefs represented by the beast and the prophet of the beast and the dragon, have already been consumed in the same manner. Now the false beliefs about death are bound for the same end. But note that the type of thought represented by those who have been asleep, but now awakened out of their mesmerized state, this type of thought in its new awakened realization of true values, is denoted as established; in other words, the names are written in the book of life. Only the purified realization of Oneness and the dominion of that thought and understanding can bring the establishment of true values. This realization is required to overcome and entirely consume the beliefs in death which so harass mankind.

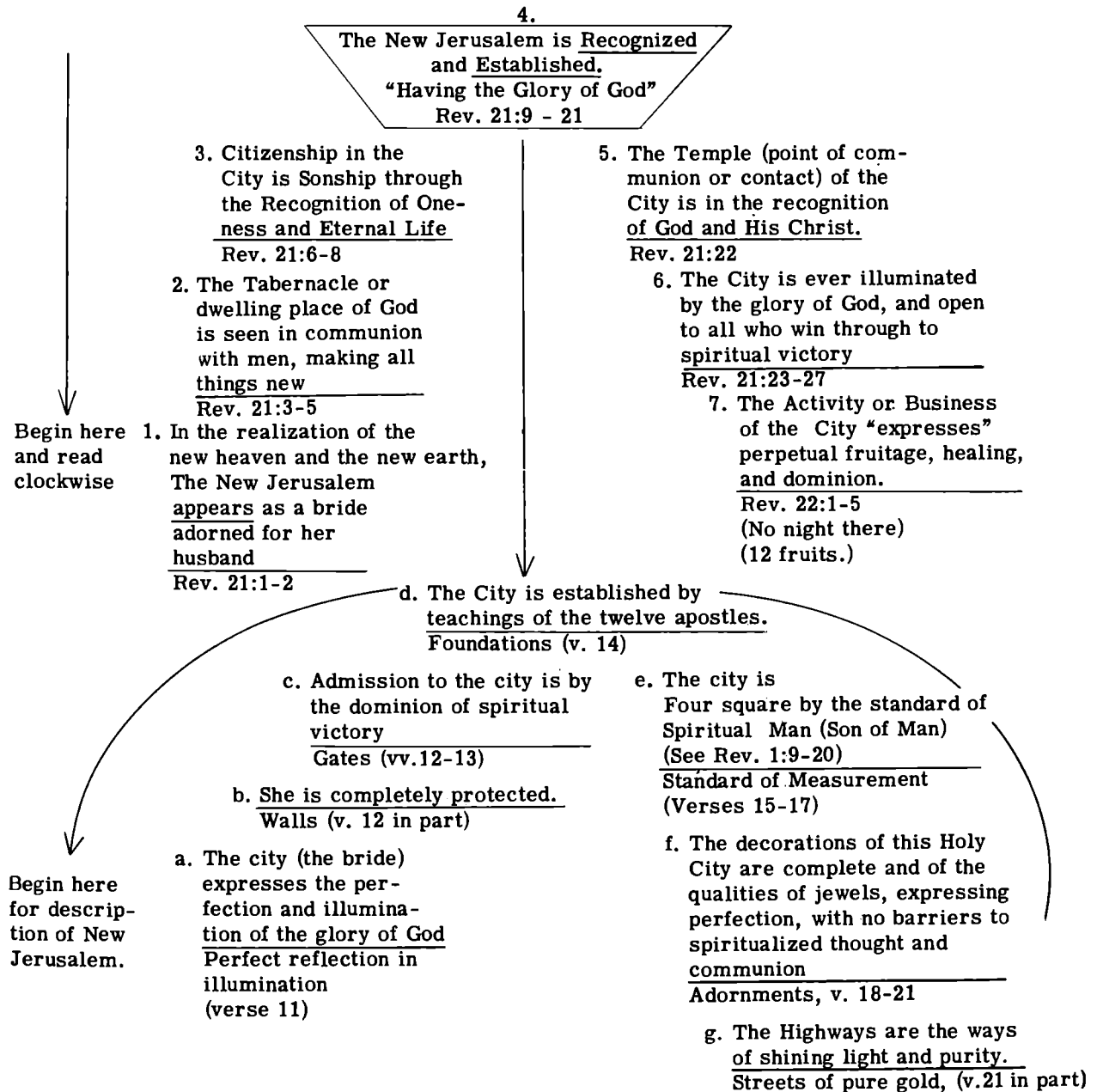
SUMMARY:

In the complete establishment of The Word of God, the triumphs of Truth are made possible.

VISION VII
Rev. 21:-22:5

Theme: The Oneness of the Christ, (as presented by Jesus, "The Lamb") and the Full Revelation (New Jerusalem), is now Established. In other words - there is but one Christ Dominion.

Subject: The Marriage of the Lamb (The Christ, as presented by Jesus in Vision I) and the New Jerusalem, the Bride, (the full revelation as presented in Vision IV).



VISION VII
Rev. 21:-22:5

Introduction:

We have now arrived at the last vision, and we have been prepared for its consummation by the various references to it. We know that it is to present a marriage scene. The marriage symbol of oneness and completeness is used to indicate the oneness which the vision portrays. The Lamb of Vision I is the groom. Is the groom complete without the bride? No, of course not, you reply. The bride appeared in Vision IV as the Revelation, the Child born of the Woman, corresponding to the Old Testament anticipation of the New Jerusalem, the Comforter, and the New Testament anticipation of the Spirit of Truth and the Fullness of The Christ. Now that the triumphs of Truth have been accomplished, the full realization is possible, and the marriage scene is the result.

-1-

Rev. 3:12

Rev. 21:1,2

II Cor. 5:17

Isa. 65:17,18

Isa. 52:1

Isa. 54:5

Heb. 12:22-24

All is new in this picture. The kind of thinking which opens the door to the joy of the full realization of man's dominion, is the kind of thinking which sees and can comprehend the new approach. "And there was no more sea." The sea, as we know, always represented unrest, and separation. No longer is there fear or uncertainty or hidden erroneous conditions to be met. And the bride appears adorned for her husband, completely protected and equipped in every way for her full activity now as consort, and so recognized in that capacity.* This is a most interesting point.

-2-

Isa. 66:22

Rev. 21:3,4

Ps. 43:3

Ex. 29:43-46

Jer. 31:33,34

I Kings 8:27,28

Isa. 35:10

Isa. 65:19

The appearance of the bride brings the realization that the dwelling place of God is with men, not in a tabernacle here or there, but forever present. It is the coming of the bride that makes this possible of realization. We are reminded of chapter seven, and the last section of that chapter for, "God shall wipe away all tears from their eyes."

-3-

Rev. 21:5-8

Ezek. 37:27

Isa. 25:8

Isa. 55:1

I John 3:1-3

Isa. 43:19

Ps. 89:27,28

Isa. 30:33

Since John is carrying out this vision in the symbolism of a city and the individual relationship to that city, it is logical that he should present the next step as the basis of citizenship in the city. "He that overcometh shall inherit all things": a momentous statement. "And I will be his God and he shall be my son." Sonship, therefore, is the standard of citizenship, a sonship based upon the tender relationship which indicates no separation, and the full accord recognized by Paul when he wrote:

Rom. 8:15-17

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ."

*How did she become "prepared as a bride, adorned for her husband"? When did she put on her wedding garments, the "fine linen, the righteous acts of the saints"? Examine Rev. 19:7 where the marriage is announced and it says, "his wife hath made herself ready." How had she been made ready? Refer to page 72 of this Workbook. Note the Theme and Subject of Vision IV include the word "establishment." This refers to every proof of the Power of the Revelation to put out the dragon tricks one by one. In other words, every time a proof is established it is credited as being another garment of fine linen put on by the Bride, the New Jerusalem. And every time a proof is established it is the righteous acts of the "saints" of "Children of Spiritual Victory," which have operated to put out the dragon tricks. Thus, the acts of establishment, or proofs, are the "garments" or "fine linen," her wedding apparel.

-4-
Rev. 21:9-21

Ezek. 40:2, 5

II Cor. 4:6

Isa. 54:11,12

In this climax picture we have the description of the New Jerusalem given to us. One of the angels of His presence said to John, "Come hither, and I will show thee the bride, the Lamb's wife." And then from the high mountain of spiritualized thought, John visualized the fullness of the Revelation. Again as he is using the symbolism of the ancient city, he describes the bride in all the details associated with the accouterments of an ancient city.

a

First, we have the qualities of illumination. The light associated with the New Jerusalem is clear as crystal, like the jasper so precious and perfect.* The glory of this light illumines everything.

b.

Isa. 26:1

In the light, we see the walls, indicative of complete protection. The Revelation is completely protected.

c.

Ezek. 48:30-35

Isa. 26:2

Ezek. 28:21

Twelve gates admit to the city. And the names of the gates are the names of the Children of Israel. Do you recall that in the description of the tabernacle of Moses, we were told there were three tribes on either side of the tabernacle?*** Notice here that there are three gates on each side of the four walls of the city. In the original tabernacle there was but one entrance. Now the opportunity to enter in has been multiplied, and the admission is by the recognition of the children of Israel, or the spiritual Children as translated in chapter seven, the children of a spiritual experience of victory. All who strive to victory, then, may enter in.***

d.

I Cor. 3:11

Eph. 2:19-22

Matt. 10:2-8

Our next step describes the foundations of the city. There are twelve, and they are given the names of the twelve apostles. In other words, the New Jerusalem, the Revelation, is established in the teachings of the twelve apostles.

e.

Ezek. 43:10-12

Refer to
qualities of
Spiritual Man,
p. 26.

The plumbline for the standard of the Revelation is symbolized by the golden reed, or standard of measurement. We are told the city "lieth foursquare," in other words, the acme of perfection, by standard "according to the measure of a man, that is, of an angel." A moment or two of thinking will bring the realization that the only angel who is also a man (in the whole book we have been studying), is the one who appeared to John in chapter one. Therefore this must refer to that one, or Spiritual Man. Spiritual Man, therefore, is the standard of measurement for this city, or the plumbline of values.

f.

Isa. 54:12

Ex. 28:17-20

Matt. 13:45,46

With verse eighteen of chapter twenty-one, we begin to read of jewels, "garnished with all manner of precious stones." The list of precious stones is a duplicate of the list of the twelve stones on the breastplate of the High Priest. Apocalyptic literature makes great use of jewels to express perfection. There is another connotation here which is full of meaning. Now,

*Refer to Jewels, appendix, p. 112.

**Refer to Placement of tribes in appendix, p. 107.

***Never forget that the true meaning of "Israel" is associated only with spiritual victory, and is not properly applied or limited to any race or group who have not won their spiritual victory, (Romans 9:6-8). Also check the Bible definition of Israel, Genesis 32:28. This makes the word Israel universal in its concept, and any other application is a false sense, limiting it, and without Bible authority.

that which formerly was the privilege of the High Priest alone, becomes here the daily privilege of all who belong in the city. The jeweled breastplate was associated with the entrance into the Holy of Holies. In connection with the realization of the New Jerusalem, or the fullness of the Revelation, there is perfect communion, the whole city is a sanctuary (verse 22), there are no barriers to complete spiritual fellowship and communion.

g.

"And the street of the city was pure gold."

Possibly, this does not mean just one street, unless the meaning of the singular includes all. The Way of the city is expressive of all that pure gold includes. It is the way of perfection.

You have realized that this description of the city parallels the description of Spiritual Man found in chapter one. As John described that one in terms associated with the every day man, with hair, eyes, feet, etc., so he has described the city with walls, foundations, adornments, etc. In both instances, the complete picture is one of perfection and dominion. And now we shall return to John's own realizations as he saw the city thus portrayed for him.

-5-

Rev. 21:22

John 4:21-24
Acts 7:48,49

This verse has already been mentioned. The temple is the point of communion or contact. The whole city is the sanctuary; there is perfect communion.

-6-

Rev. 21:23-27

Isa. 60:19,20,1,11
John 1:14
Isa. 61:11
Isa. 24:23
Isa. 52:1

This is an especially important point. Men of all nations shall walk in the light of this city, ever lighted and open to all. No class distinctions, no race bounds, gates on all sides, a new set of values established. This is an individual experience, this realization of completeness and oneness with infinite being.

-7-

Rev. 22:1-5

Ps. 1
Ps. 46:4
Ezek. 47
Jer. 2:13
John 4:13,14
Gen. 2:9
John 15
Jer. 17:14

Finally we have arrived at the passage which contrasts the false types of commerce and trade associated with the Babylonish woman of chapter eighteen. We read of the pure river of the water of life, and the tree of life, "in the midst of the street and on either side of the river," and the "twelve manner of fruits" (a complete symbol), and fruit "every month." No time without fruitage. Fruitage is ever present, ever operative. And what is the fruitage? What does it do? What kind of business activity is found in connection with this city?

"And the leaves of the tree were for the healing of the nations."

I John 5:19-21
Zech. 14:11
Ps. 17:15

"And there shall be no more curse:
but the throne of God and of the Lamb shall be in it;
and his servants shall serve him:
and they shall see his face;
and his name shall be on their foreheads
And they need no candle, neither light of the sun;
for the Lord God giveth them light:
and they shall reign forever and ever."

Important Note

It is a most necessary point to associate John's reference to the trees and the healing, etc., with Ezekiel 47. There we read of Ezekiel's vision of the New Jerusalem while he was in Babylon, and how he saw the waters issuing from the East Gate, or Gate Beautiful, of the Jerusalem he knew. But like Isaiah in chapter two of his book, Ezekiel symbolically sees the beloved city as the New Jerusalem, with the waters of true teachings, the waters of the New Jerusalem (the Bride), rising to the ankles, the knees, the thighs, etc., until the full abundance of fruitage is evidenced. But there is a difference. Ezekiel says: The leaves of the tree ("the leaf thereof") for healing (K. J. word is medicine). But John's thought and vision is universal, and he recognizes that "the leaves of the tree were for the healing of the nations." What a wonderful concept of the work of the Revelation (the Bride) John had!

Conclusion

A. Epilogue: The Seven Last Statements made by John. Rev. 22:6-17.

- | | |
|--------------|--|
| Dan. 12:10 | 1. Blessed is he that keepeth the word. |
| Isa. 40:10 | 2. Worship God only. |
| Jer. 17:10 | 3. Study and use the words of this book. |
| Isa. 44:6 | 4. Realize the Oneness of the One. |
| 48:12 | 5. Be alert to claim your inheritance. |
| Gen. 2:9 | 6. Be aware of the spiritual source of life. |
| 3:22 | 7. This Revelation is a free gift to all. |
| Isa. 11:1,10 | |
| 53:1 | |

B. Benediction: Three closing announcements. Rev. 22:18-21

- | | |
|----------------|--|
| | 1. The Revelation is Complete (18,19). |
| | 2. The realization is here and now (20). |
| II Thess. 3:18 | 3. The proof is established (21). |

CONCLUSION

A. Epilogue Rev. 22:6-17

John divides his conclusion into two sections. The first is the Epilogue. Sometimes this epilogue is called "the last seven words" of John, a comparison to the last seven words of Jesus upon the cross, so widely known in music and discourse. However, John does not actually give us seven words. Rather, we may call his epilogue, the last seven Statements. In other words, there are certain important points which John does not wish us to forget. That is what he has summarized for us. On the opposite page you will find these statements. Observe that in connection with the first one (v. 7), he does not repeat his admonition in the first chapter where he states that this Revelation blesses all who read and hear and keep what they are to learn. If you have arrived at this last chapter, John assumes that you have then read and heard the message. Now it remains for you to make it your own, to keep it. Thus, the blessing is yours.

The second statement (v. 8, 9) somewhat repeats Rev. 19:10. The emphasis upon the worship of God only, is interesting and illuminating.

Notice that verse 16 gives us our translation of the "Root of David" and the "bright and morning star" as we have used them throughout this book. Jesus is presented in this statement, but in the one to follow (v. 17), the Spirit and the Bride speak.

B. Benediction Rev. 22:18-21

The final three points of the Benediction are both recapitulation and summary. In connection with verses 18 and 19, we have an interesting thought to present. In the days before copy-right laws were established, an author, who desired to protect his book and keep it from the many interpolations which scribes and copyists were wont to inject, rounded out his work with what is now called a COLOPHON. Dr. Goodspeed once wrote a fascinating book on colophons. It is, however, out of print today. These colophons were statements of curses which would attack the one who dared to add to, or change the manuscript in any way. Some of the colophons were terrific, being filled with as awful curses an author could think of. While John's colophon is drastic and implies much, nevertheless, it is in no sense as terrible as some of them were. It does however, establish the fact that the Revelation is complete.

The second point of the Benediction establishes the fact that the realization of the Revelation is here and now, a very present experience of joy and blessing to every individual.

The third point of the Benediction brings to our attention the fact that the "grace" or the "results of fruitage," the proofs of the fruitage of the Revelation are established in all that John has given us from his Author's Preface to the last vision. John well knew that his Revelation of the fullness of The Christ would meet every need of mankind and establish the absolute supremacy and victory of the One Power operating in the universe, the One Government, the One Mind. And to quote the Apostle Paul, "Let this Mind be in you which was also in Christ Jesus."

VISION II

4 In the presence of all activity, death and its associations has no activity.

3 In the presence of all mind greed, covetousness cannot operate.

2 In the presence of all intelligence, war and discord cannot operate.

1 In the presence of all power lust has no power to operate.

Prot. Intro. Infinite recog. that Christ is worthy to express attributes of God.

5 In the presence of uplifted spiritual consciousness self-pity is purified.

6 In the presence of love of the Christ and the one on the throne, human will cannot stand. ***

7 In the presence of completeness lust, war, greed, death are silenced.

***Interlude. The servants are "sealed" and protected for what is to come.

THEME

Establishment
of

True
Selfhood

VISION VI

4 Reco., of the Christ with dominion over death overcomes all resistance to the Christ.

3 The word of God annihilates domination, malpractice and deception.

2 Omniaction consumes all materiality.

1 The word of God is victorious over lust, war, greed, death.

Prot. Intro. praise, "God omnipotent Reigneth" and the worship of God only brings protection.

5 Spiritual consciousness re-establishes eternal life and spiritual dominion.

6 Spiritual purification consumes all perversions of truth. ***

7 Realization of dominion of the one establishes works of the Christ.

***Interlude wipes out all resistance, domination and malpractice and counterfeits of truth.

THEME

The Word
of God

Established
and

Victorious

VISION I

4 One reflection including all-action, all-power, all-intelligence, all-mind.

3 Angels of His presence illuminate the throne.

2 24 elders or interpreters express authority.

1 The one on the throne expresses all perfection.

5 One creation recognized as wholly spiritual.

6 Jesus expressing moral courage is worthy to open the book.

7 Oneness of lamb and throne established giving dominion to all people.

THEME

Establishment
of the

Oneness
of

the One

VISION VII

4 The "New Jerusalem" is recognized and established "Having the Glory of God."

3 Citizenship in the city is through recog. of oneness and eternal life.

2 The tabernacle or dwelling place of God is seen with men.

1 "New Jerusalem" appears as a bride adorned for her husband.

5 The temple, point of communion or contact, is God and His Christ.

6 The city is ever lighted and open to all.

7 All activity of the city expresses perpetual fruitage and healing.

THEME

Oneness of Christ
and the

Full Revelation
Established

SEVEN LAST WORDS

4 Realize the Oneness of the One.

3 Study and use the words of the book.

2 Worship God only.

1 Blessed is he that keepeth the word.

5 Be alert to claim your inheritance.

Be aware of the spiritual source of life.

7 This revelation is a free gift to all.

BENEDICTION

Revelation is
Complete

Realization is
Here and Now
Proof
is Established

THE SEVEN VISIONS AND THE CONCLUSION OF THE APOCALYPSE OF JOHN

VISION IV

4 The patience and faith of the Saints overcome domination and malpractice.

3 All-activity protects the woman and her seed from persecution.

5 Wisdom and understanding overcome hypocrisy, manipulation and counterfeits.

THEME

Full Revelation
and Establishment
of the Fullness
of the Christ
Annihilates All
Phases of
Resistance to the
Truth

2 Spiritual children expressing freedom, power and dominion overcome the li

6 Spiritual children with the Christ overcome sexualism, adulteration of the truth. * * *

1 Woman brings forth child, "fullness of the Christ" protected but resisted by dragon.

7 Fruitage thru tribulation completely submerge all phases of false selfhood.

***Interlude. Def. of patience—Obey the commandments, follow the faith and establish the works.

VISION III

4 Decl. of truth cast into traditional false teachings of sun, moon and star worship starts their self destruction.

3 Decl. of truth cast into true teachings poisoned by false practices starts their self-destruction.

5 First Woe of materialism starts self-destruction of indecision, lack, confusion.

THEME

Declaration of
Truth
Starts the
Destruction

2 Decl. of truth, "I am that I am" cast into hidden erroneous conditions start chemicalization. Destroys false business activity.

6 Recog. Second Woe of gratitude starts self-destruction of propaganda of lust, war, greed and death.***

1 Decl. of truth cast into materialism starts self-destruction of deep rooted conditions. Annihilates surface conditions.

7 Recog. Third Woe of spiritual dominion destroys all materialism.

Prot. intro. is a great expression of gratitude.

***Interlude. John presents the two witnesses, "a little Book open" and a "Reed like unto a rod."

VISION V

4 Love poured into traditional false teachings uncovers a self-destroying plague of torment, malpractice and self-will.

3 Love poured into current false teachings brings a self-destroying plague to those teachings.

5 Love poured into human will power brings a self-destroying plague of torment.

THEME

Love
Annihilates
All
Carnality

2 Love poured into hidden erroneous conditions brings self-destroying plague to resistance to truth.

6 Love poured into resistance to the Christ brings self-destroying plague of perversions of truth. ***

Love poured into materialism brings self-destroying plague of festering corruption.

7 Love poured into carnal mind brings a self-destroying plague to all carnality.

Prot. intro. Works of the Christ are made manifest.

***Interlude. Be alert. Do not be misled. Be watchful. Purify and protect. Be ready for fruitage.

The Apocalypse of John

Seven Proofs that John is worthy to be the Revelator

Chapter One

The Revelation is:

1. Revelation of Jesus the Christ
2. God gave to Jesus
3. Gift of Jesus to the servants
4. John the Revelator
5. Bore witness this is the word of God & testimony of Jesus the Christ
6. Blessed are they that read, hear, and keep the words of this prophecy
7. The time is at hand

4. Saw Spiritual man

3. Willing to write and send

5. Fear was overcome - Fear not

2. Spiritually alert was in the Spirit

6. Recognized Infinite Life - was dead and is alive

1. John was loyal & obedient to word and testimony - Exile on Patmos

7. Realized dominion over death - Keys

Description of Spiritual Man

4. Reflected understanding feet

3. Possesses illuminated vision eyes

5. He is the expression of All Power voice

2. He has purified in - telligence head and hair

6. He is equipped with the Angels of His Presence right hand

1. He is protected and ready for action garment and girdle

7. He possesses declaration of truth, directing & protecting mouth

Messages to the Churches
Chapters two and three

Ephesus: I

1. Recognition of Spiritual man with the Angels of His Presence
2. Corrects unfaithfulness
3. Brings Eternal fruitage

Laodicea: VII

1. Recognition of Spiritual man Infinite and Eternal
2. Corrects indifference, apathy, and self-satisfaction
3. Brings atonement with the Christ

Smyrna: II

1. Recognition of Spiritual man and Eternal Life
2. Corrects hypocrisy, deception and false teachings
3. Brings realization of no death

Philadelphia: VI

1. Recognition of the dominion of Love
2. Corrects ingratitude, and lack of expression of Love
3. Brings establishment of the Christ

Pergamas: III

1. Recognition of Truth protects and directs
2. Corrects sensuality
3. Brings purification, establishment and sustainment

Sardis: V

1. Recognition of the Angels of His Presence
2. Corrects lack of alertness
3. Brings establishment in book of Life

Thyatira: IV

1. Recognition of illuminated perception and understanding
2. Corrects mal-practice and domination
3. Brings Dominion of the Christ

IV

THE APPENDIX

"Modern research has given us an infinitely different
Bible, not a lesser, but a greater."

Albert Field Gilmore

A series of discussions on subjects related to the literary, historical, and archeological background of The Apocalypse,

including

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4. The Arrangement of the Twelve Tribes of Israel about the Tabernacle or Tent of Meeting.	107
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1.

BRIEF HISTORICAL DISCUSSION OF THE BACKGROUND OF APOCALYPTIC WRITINGS

The Exile in Babylon (586 B.C.) precipitated the tribes of Benjamin and Judah (the Jews) into world channels of thought and experience. For four hundred years they were dominated by the foreign powers of Babylon, Persia, and Greece. Then came a hundred year period of national independence, followed by the Roman supremacy of the ancient world. These were the years when Apocalyptic or code literature was developed to give courage and inspiration to a harassed people. For this reason, apocalyptic literature cannot be considered apart from its historical background. Since certain apocalypses, notably Daniel, appear in the Old Testament, we should first consider the period when the book of Daniel was published. This is called the time of "the Great Persecution" (around 167 B.C.) and up to that time, was probably the darkest hour in Jewish history.

"The Maccabees" was the name given to the Hasmonaeans, a family of Jewish patriots, including the priest Mattathias and his five sons. Mattathias headed the religious revolt against Antiochus Epiphanes (175-164 B.C.), ruler of Syria and overlord of Palestine. Antiochus had plundered Jerusalem and had desecrated the newly built temple of God. The temple was left unrestored until the time of Herod the Great, but Mattathias and his sons driving out the Greeks were able to establish an independent Jewish kingdom. Because of prowess and leadership, the Jews made Simon Maccabeaus, the second son of Mattathias, their king. Later he became the High Priest, for the people looked upon him, at that time, as The Messiah.* During the hundred years of their independence, the hope of the imminent coming of The Messiah was revived. In this century, the Pharisees became a prominent religious and political party.

The book of Daniel, which had appeared at the beginning of this persecution period, is supposedly composed of a fragment written in Aramaic, to which a Hebrew section was added. Dr. Moulton** makes this quite plain. It is supposed that chapters two through seven were written in Babylon in Aramaic. For some reason they were not published, but were taken to Jerusalem by someone returning to that city. In its final publication, chapters one and those after chapter seven were added in Hebrew. Thus this book (author or authors unknown) was published as an apocalypse or code literature, to strengthen the persecuted people of the Maccabean period.***

In 63 B.C., the Jews, because of internal strife, invited Pompey, the Roman general, to help them settle their difficulties. They thereby lost their independence, for Pompey banished one branch of the reigning family and took over Palestine. They have never again been a nation until 1949 when Israel was reestablished in Palestine, the home country.

In 37 B.C., Herod the Great (son of Antipater the first Rome - appointed king) proclaimed himself King of Jerusalem and married Mariamne, a member of the Maccabean family, thus uniting that line with himself. The Herods were Idumeans (Greek for Edomites) descendants of the original Esau and long time enemies of the Jews. As king, Herod commenced rebuilding the temple to curry favor with the Jews. This is called the third temple and was the one standing during Jesus' ministry.

Thus the Maccabean period inspired the writing of apocalyptic literature and saved Judaism to be the vehicle (though a very ritualistic one) of the worship of the One God. Aside from the book of Daniel in the canon, the non-canonical apocalypses of Enoch, the Assumption of Moses, the Apocalypse of Second Esdras, etc., are all attributed to this time of the "Greek Persecution."

It was during this same general period that the two religious groups among the Jews began to develop. They are commonly called either the Jews (referring to those living in and around Jerusalem and quite ritualistic in their worship), or the Jews of the Dispersion, (mostly Jews of Hellenistic or freer religious thinking). This last group was originally composed of the "displaced persons" who fled from Jerusalem at times of persecution. They covered the

*Psalm 110 is generally considered the dedication song of this ceremony. Simon was the first "king and priest" after Melchizedek, (Gen. 14).

**Moulton: Modern Reader's Bible, p. 1416.

***It is most interesting that one of the Qumran caves has brought forth a manuscript which gives historical details regarding Daniel in Babylon and King Belshazzar and the capture of the city by the Persians, which parallels the account in the Book of Daniel. This is the first corroborating document regarding Daniel to be discovered, and uncovered.

Mediterranean world, but settled chiefly in Alexandria, Egypt, where they developed a powerful, intellectual group, favored by the Ptolemies of Egypt and definitely influenced by Greek thinking.

The Jews in Jerusalem, who used the Aramaic scriptures and were bitterly opposed to anything Greek, scorned these Greek Jews of Egypt, as well as all others who tolerated anything Greek. It has been said, "Jesus was a Jew, who thought as a Greek, taught as a Greek and spoke as a Greek."* The widespread Greek influence in Galilee could also account for this. In fact, Jesus, John, and Paul definitely stand out as Hellenists or Jews influenced by Greek thought.

The Jews of Jerusalem would not admit anything of Greek influence in their scriptures. We know today that Jesus always quoted from the Septuagint (the Greek translation of the Old Testament). The fourteen books of the Old Testament Apocrypha and all the Pseudepigraphical books of the Greek Jews of Alexandria were also popular among all Greek-thinking Jews. It is logical to suppose that the early Christians knew the apocalypses of this so-called non-canonical literature as well as they knew their Septuagint. In fact, the fourteen books of the Old Testament Apocrypha were in the Septuagint.**

This brief resume of Greek influence just before the birth of Jesus, and during his ministry, sets the stage for the historical background of the first century of the Christian era, and the apocalypses of this century.

Beginning with the period shortly after the ascension of Jesus, we note that it was a time of great religious confusion and struggle. This arose from the bitter conflict between the Roman Empire and the Christian Church. These two were at opposite poles in their aims and purposes. Persecution inevitably followed, chiefly centered around the refusal of the Christian group to worship the Roman emperors as gods. Thus, the Christian apocalypses were written to strengthen the loyal, struggling Christian groups.

The apocalyptic writers were wont to present the struggle of opposing types of thinking. The positive was personified by allusions to the persecuted but loyal and steadfast Church of Christ. The negative side was indicated by allusions to the Roman state and its emperors, whose policies of domination, manipulation and persecution were the cause of the suffering of the Christian groups. The authors of apocalyptic literature repeatedly presented their theme song in somewhat the following manner:

Great as the power of Rome now is, all it represents is doomed to be
overthrown by the dominion of the Kingdom of God and His Christ.

Thus, great struggle and great victory characterizes apocalypses: the struggle of right thinking with its opposite, and the ultimate triumph of right thinking as represented by the full recognition of the Christ power. This full realization of the Christ power became the ground for the assurance of the writers.

During the closing years of the first century of the Christian era, the Roman world was welded together by vast legions and marvelous highways (for that period). These highways paved the way for the more rapid spread of the Christian message. They also paved the way in the empire for a tremendous advance in commerce and trade. Dependence upon this commercial growth became similar to the worship of another god. This worship is indicated in the Apocalypse of John (Rev. 18:11-19) which shows that the result of this tremendous scope of commercial thought brought trade to Rome with far flung Egypt, Africa, Arabia, Zanzibar, India, Spain, etc.

In the Roman empire great wealth was contrasted with abject poverty, and millions of people were in a slave condition. The inevitable collapse of such a depraved moral civilization is indicated in Rev. 17:6. The political situation is portrayed in Rev. 13:1-8 as a reference to the unprincipled emperors who, like Nero and Domitian, were veritable monsters.

The union of church and state is indicated by the "prophet of the beast" allusion (Rev. 13:11-17). In Pergamum and other cities, special temples were erected by order of the emperors for emperor worship. Special priesthoods to officiate in these temples are described in John's book by the phrase "where Satan's throne is" (Rev. 2).

*Potter, Francis Squire, *The Books Jesus Loved*.

**Distinguish carefully between Apocalypse and Apocrypha. See Armstrong-Hoyt: *Studies in the Bible*, p. 18. A large proportion of the pseudepigraphal books have been found in the famous Cave Four at Qumran, indicating that the Essenes considered these books, written by Greek-speaking Jewish refugees in Alexandria, books of value and authentic.

Perhaps the greatest danger to the Christian group was compromise with heathenism. The many admonitions in the Book of the Revelation to be firm in adversity, the many assurances of a future of triumph and deliverance, the importance of Love, and the repeated instructions to let brotherly love sustain them--all these emphasize the awareness of the spiritual leaders of the period to the danger of falling by the wayside.

Again the military character of Roman rule is introduced by the horsemen of Vision II. The lust for conquest and war, and all that it brings of destruction is vividly portrayed in this same vision. "Whenever in the course of history the spirit of militarism has held the reigns of power, its minion spirits of war, famine (greed) and death have been turned loose to do their work of slaughter, rapine and destruction."*

In the midst of this type of thinking, the survival of the church was of paramount importance. Step by step, from the moment of the appearance of the throne of Vision I and the One on the throne, with the four living creatures of All-Power, All-Intelligence, All-Mind and All-Activity going into action, John establishes the victory of right thinking. This is recognized in the Revelation as the fullness of the Christ, and the resultant overthrow of the forces of evil. Indeed the immediate background of apocalyptic literature is only a part of its scope. The conflict is really the far-reaching philosophy of all history, for history is but the "record of the contest between two ways of life, good and evil, righteousness and corruption, the life of the New Jerusalem and the life of Babylon, the way of the Lamb and the way of the dragon. The complete triumph of righteousness is the goal of history."**

Thus the apocalypse teaches that the Revelation is at hand, it is now. It is the record of the age-long conflict and the realization that in the Revelation of "the fullness of the Christ," the "New Jerusalem," victory is assured.

*Allen, Cady H., Message of the Book of Revelation, p. 89

**Ibid: p. 115

2.

A PARTIAL LIST OF APOCALYPSES KNOWN TODAY

I. Old Testament Canonical:

Daniel
 Joel
 Zechariah
 Parts of Ezekiel, Isaiah, Malachi, etc.

II. Extra Canonical: (Jewish)

B.C. II Esdras

A Palestinian Book of Noah
 I Enoch
 Testament or Apocalypse of the Twelve Patriarchs
 Psalms of Solomon

A.D. Assumption of Moses

Fourth Esdras (Ezra)
 Greek Apocalypse of Baruch
 Apocalypse of Abraham
 Prayer of Joseph
 Book of Eldad and Modad
 Apocalypse of Elijah*

 Second Enoch
 Oracles of Hystaspes
 Testament of Job
 Testament of the Three Patriarchs
 Sibylline Oracles

All of these come under the head of Pseudepigrapha, since all were written under assumed names

III. In the New Testament Canon the following passages are called Apocalypses:

Mark 13
 Matthew 24-25
 Luke 21
 II Thessalonians 2
 and the Revelation of Jesus Christ by John of Patmos

IV. Extra Canonical Christian Apocalypses are known as follows:

The Apocalypse of Peter
 The Testament of Hezekiah
 Testament of Abraham
 Oracle of Hystaspes
 Vision of Isaiah
 Fifth Esdras
 Sixth Esdras
 The Christian Sybllines
 Apocalypse of Paul
 Apocalypse of Thomas
 Apocalypse of Stephen
 The Virgin Sedrach
 Revelation of Bartholomew
 Questions of Bartholomew

V. The New Dead Sea Scroll: Wars of the Children of Light with the Children of Darkness.

*Paul quotes from this Apocalypse "Eye hath not seen, nor ear heard," etc.

A Discussion of the

ANCIENT SYMBOLISM OF THE TENT OF MEETING AMONG ARABIC AND
OTHER SEMITIC TRIBESMEN

The origin and original meaning of the symbol called "Tent of Meeting" has been bound up with many vague and unreliable traditions. It has long been assumed that it was an old cult symbol modified and adapted by the Hebrew people to meet their needs as a wandering group. Even the nature and role of the original Tent of Meeting ascribed to Moses has been questioned.

Dr. Albright has assumed that it was, as the Bible says, the symbol for all the tribes. Others have thought that it was originally only the symbol of the Joseph tribe of Ephraim. However, more recent research has revealed that ancient nomad tribes carried a tent-like structure about with them. This was balanced, as a rule, on top of some animal. Thus, it became a sort of tent-shrine.* It went before the people in battle and has come down to modern days through the Arabic or Bedouin tribes of the desert. When the tribes were in camp the tent shrine was pitched some distance from the camp. It also had the significance of being the marriage tent - as the Mormon temple of today (Numbers 25:8). These tent-like structures were early called "the box" from their shape and appearance. Thus we can see the reason why the Israelites spoke of "the ark" or box of Yahweh.

Among the Arabs this early cult symbol or "Tent" was called the "Kubbe" and was made of red leather. Two betyls or stones (female deities or sacred images) were placed within it. It really belonged to the leader of the tribe who held full jurisdiction over it. Later we find evidence that the nomadic Moslems of the Rinvola tribe believed that Allah actually abode in the "abuzhur" or "tent" carried on the back of a camel. The Markab, as it is called by the Moslems, contains two books: a copy of the Koran and a book of prayers and charms.

Ancient Semitic tradition associated with wandering peoples helps us to realize the usage and growing significance of the ark placed in the Tent of Meeting of the Israelites.

Let us briefly check what we know of the nature and role of the ark in the first period of its development. In the book of Exodus we are told that Moses established the Tent of Meeting (an earlier word for tabernacle) in the center of the camp with the twelve tribes arranged about it: that it contained certain pieces of furniture symbolizing the steps to spiritual communion: that the ark or inner box contained two stones - the stone tablets of the Ten Commandments. There were no images in the enclosure. This was a religious reformation - the fact that there were no images and was evidenced for the first time in the recorded history of religion.

We know today that much of the ritualistic thought associated with the Tent of Meeting was developed during the Exile period (about 500 B.C.) when the priests elaborated Moses' simple and unadorned contribution. However, long before the exile - the procedure with the ark paralleled the nomadic Bedouin customs in the land of Canaan (12th, 13th century B.C.).

As a cult object during the 12th and 13th centuries B.C. the ark was apparently in the hands of the tribe of Ephraim, and it was kept at Shiloh, by a priest of Ephraim, named Eli, not a Levite. It was superstitiously carried into battle as a visible symbol of the presence of their Deity--as the container of the God the Israelites worshipped. When it was lost in battle they believed they had lost their Yahweh and therefore there was no one to protect them (I Samuel 4, I Samuel 12:3). Other cult objects are mentioned in this period such as the Brazen Serpent and the Ephod of Benjamin - a metal standard appearing in Judges 17-18, and Judges 8:27. This Ephod functioned in authority like the ark.

When David became the leader, the ark-cult-object belonged to him. He set it up in Jerusalem as the cult-object of the nation (II Samuel 5-8). In Psalm 24 we have the story of the dedication in Jerusalem.** The ark imparted oracles and gave assurance of victory. It abode in a

*This symbol appears as the wandering cult object of a desert people in the moving picture The Black Rose.

**Armstrong-Hoyt, Studies in the Psalms, p. 74

sanctuary or tent close to the ruler, or chief priest. Then came Solomon's Temple and the Tent of Meeting was established in the temple, as the center of worship, around which all national life revolved (I Kings 8).

* * * * *

The second period of interest associated with the development of this tribal symbol was the 9th century B. C. In the "J" or Jehovistic Code of the Southern Kingdom of Judah, this symbol became an important institution. If the ark was originally a cult-symbol of Ephraim, it was definitely lost to Ephraim in the division of the kingdom. Thereafter, Judah, the Southern Kingdom tribe, claimed it. During this period all other tribal-cult objects appeared to have been absorbed in, identified with, or supplanted by the One Deity of a United Judah. Various necessary reforms, due to the influx of adulterated thinking, are mentioned in the book of Kings: such as that of Asa in 899 B. C. and of Hezekiah who destroyed the golden image of Yahweh and the Brazen Serpent.

Then came apostasy and the breaking of the covenant code. During this period of resultant decline, the prophet voices worked to maintain the spiritual realization of the One Deity. The nations of Israel (ten tribes without the ark) and Judah (with the ark) failed to meet the plumbline of true loyalty and communion. They lost their realization of the ever-presence of Deity which had always been associated with the ark in their midst. Captivity resulted - a new epoch was before them.

* * * * *

The third or Post Exilic period of interest in the Tent of Meeting was characterized by the disappearance of the ark itself. This, of course, was the result of the destruction of the temple of Jerusalem by Nebuchadnezzar. So the Post Exilic priests had no visible symbols to begin with. A few Psalms of this period (400 B.C.) reflect the realization that the visible symbols were not necessary to spiritual communion.* This indicates that in Babylon there were some who were aware of the spiritual values of oneness. However, in the rehabilitation period back in Jerusalem, Ezra, the scribe and his friends, the priests, reestablished the visible symbols in the new temple of Zerubbabel's building.

But there was no ark! The generation had gone which knew the ark of old. So the "authors of the priestly code (P) could coin the fiction of an ark in the (original) tabernacle in the wilderness."*** This is the opinion of several commentators who doubt whether the ark as described in Exodus was actually a part of the Exodus wanderings. In other words, they believe that the priestly code did more than elaborate the simple ritual of Moses, indicating the steps to spiritual communion. The assumption has even been made that the editors of "P" completely supplied the actual ark as a pre-Canaanite symbol! These points are not essential to our understanding of the symbolism, however, and furthermore they are still on a questionable basis. But we are interested in tracing, if possible the time when the ark became the Throne of Deity in symbolism, supplanting the role of the ark as the container of the sacred stone tablets only.

No one knows! However, we can be fairly certain that when the priestly code again established the Tent of Meeting in Jerusalem, it now was considered the actual abode of God - the dwelling place of Deity. It is simple from this point to trace the steps of Judaism as established by Ezra; the exclusivism, the aggressive nationalism, and the isolationism - which eventually destroyed the very heart of the worship of the One Deity. No longer was the Tent of Meeting the symbol of the communion of man with a universal One - as in the teachings of the prophets of Israel and Judah - but even the proselytes from other nations and groups were eventually barred from admission to the worship of the One God (Ezra 8-10 and Nehemiah 9:1-2, 13:23-28). As Nationalism developed, the concept of one Deity, belonging to all men, was lost. The one Deity of the Jews now only belonged to them. He was their God, and dwelt in their city of Jerusalem. As we know, the books of Joel, Jonah and Ruth were protests against this narrow nationalistic thinking.***

*Armstrong-Hoyt, Studies in the Psalms, p. 152.

**Morganstern, Julian, The Ark, the Ephod and The Tent of Meeting. The Priestly Code (P) is designated as Leviticus, written by Ezra in the post-Babylonian period.

***Armstrong Hoyt: Studies in the Bible for the Modern Reader, p. 72.

Thus the ark became a symbol of the throne and dwelling place of Deity - only for the "true worshippers" - the Jews themselves. Then developed the dogma of the priests of God - they who were reputed to be closer to Him than any others! In other words, they were considered mediators between God and men. And finally we see gnosticism flourishing among two generations of the Christian community. This was the same gnosticism, or belief in separation of man and God, which Paul so vigorously attacked in his stirring climax of the letter to the Romans, the eighth chapter: "For I am persuaded that nothing shall separate me from the love of God."

And so we see in Vision I of the Apocalypse as John tells of the throne and One sitting upon it, he is presenting the popular concept among the Judaists who associated the ark of the lost temple with the throne of God. And the Christians of the second generation accepted the throne as a symbol of dominion and power.

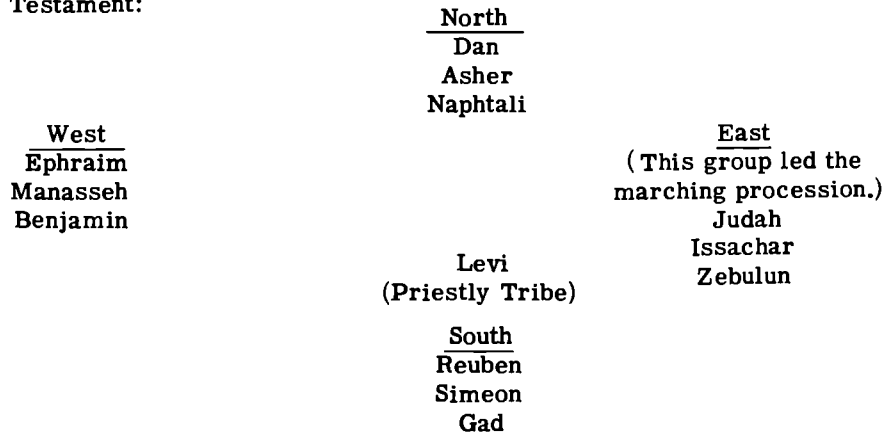
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A discussion of

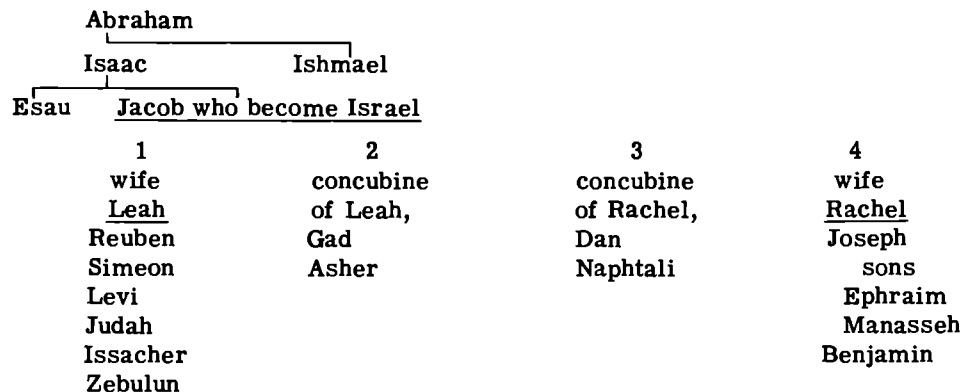
**THE ARRANGEMENT OF THE TWELVE TRIBES OF ISRAEL AROUND THE TABERNACLE
AND
THE SUBSTITUTION OF MANASSEH FOR DAN IN REV. CHAPTER 7.**

The arrangement of the twelve tribes of Israel around the Tabernacle varies in the Bible. It is supposed that John refers to the arrangement in Ezekiel 48:32 in his seventh chapter where Dan is supplanted by Manasseh.

As a matter of information, we read in Numbers 2:3-31 of the following arrangement in the Old Testament:



Let us check on these tribes. They are all the descendants of the twelve sons of Jacob-Israel (Genesis 32). According to the lineage of their mothers they belong to the different branches of the Jacob-Israel family as follows:



Since Levi was the priestly tribe, no allotment for that tribe was made on the outside of the Tabernacle.

Ezekiel 47
especially

Turning to the later Book of Ezekiel (48:31-34) we find the temple had been destroyed (when Nebuchadnezzar captured Jerusalem). Ezekiel and his people were carried to Babylon in three great deportations (about 586-536 B. C.). They dreamt of freedom and a return to Jerusalem. Ezekiel prepared the way by his interesting chapters on the New Jerusalem and the establishment of a hierarchy of priesthood as a basis for a holier worship. We know that Ezra (Greek Esdras) took Ezekiel's plan and made it a ritualistic and ceremonial development, which eventually became the Judaism of Jesus' day.

See Rev. 21:12

	<u>North</u>	
	Reuben	
	Judah	
	Levi	
<u>West</u>		<u>East</u>
Gad		Joseph
Asher		(Ephraim and
Naphtali		Manasseh)
	<u>South</u>	Benjamin
	Simeon	Dan
	Issacher	
	Zebulun	

This arrangement is quite different from that of the book of Numbers. You have noticed that Ezekiel does not name Manasseh. Manasseh is the second Joseph tribe. Manasseh and Ephraim, as the sons of Joseph, are included in the word "Joseph" above. Levi is no longer in the center, for instead of the tabernacle or temple being the center location, the whole city is the center of Ezekiel's arrangement and represents the tabernacle or temple, the dwelling place of God.

Now let us turn to Revelation, chapter seven, verses five through eight.* In this list of the tribes of Israel, we find Manasseh but no Dan. Manasseh, the second Joseph tribe, has taken the place of Dan. In other words, Dan has been eliminated. What is the basis of this omission?

Our only approach is to check back into Old Testament records and also other literature possibly known to John of Patmos. In regard to the last point we have knowledge of an apocalypse well known to the Christians of John's day. This was called the "Apocalypse of the Twelve Patriarchs"*** and included a section on each of the original sons of Jacob. The section on Dan revealed uncomplimentary things about Dan and concluded that he was forever lost from the twelve tribes because of his own thinking and acting.

Now what was the basis of this condemnation of Dan?***

Let us turn to the Bible and see whether we can find any help there.

Dan was the son of Jacob and Rachel's handmaid, Bilhah. Jacob's character during the years in Haran, when his family was growing, seemed to express duplicity, trickery, and sensuality. The name Bilhah means timidity, fear, terror. Hebrew names and their meanings have always been significant, just as names today are significant among the oriental people. The name of the son of Dan was Hushim which means "haster" and another descendant who also became the leader of the tribe, was Bukki, whose name means "waster." This information about Dan's immediate background is a starter for us. These qualities named are the qualities of bestial thinking (Rev. 13:1). Even haste and waste impede our activity and efficiency. Haste and waste are types of beliefs to be destroyed, otherwise they become dangerous. In other words, John is dealing with true and false types of thinking in the Apocalypse. He realized that the Dan type of belief could not be admitted into the company of the spiritual children (ch. 7). He

*John's arrangement differs from both Numbers and Ezekiel.

**See p. 103.

***"We know that this cannot be by inadvertence. There must be some deep moral meaning in such an omission." Calkins, *ibid*, p. 88.

recognized this belief and dispelled it at once. He did not admit Dan or any of his progeny of discordant thinking.

A perusal of the history of the tribe of Dan, as found in the books of Genesis, Deuteronomy, and Judges, bears out the above conclusions. When Jacob blessed all his sons, he said two things of Dan:

"Dan shall judge his people . . .

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

Gen. 49:16, 17

The word "judge" comes from Hebrew and Greek words meaning "to make decisions." The Dan type of belief--, duplicity, sensuality, trickery--tries to dominate, to make decisions for others. But when duplicity strikes, it does not get the blame any more than the serpent biting the horse gets the blame. The one who "rears" is blamed! It is interesting to note the difference of meaning in the word Dan-i-el. This word contains the "El" of spiritual experience in Hebrew, and thus the word Daniel means "judge of God" or one whose decisions and judgment are on an entirely different basis of thought.

Now let us turn to Moses' blessings to all the tribes. In Deuteronomy 33:22 we read:

"Dan is a lion's whelp; he shall leap from Bashan."

The high plateaus of Bashan, east of Jordan, were part of the inheritance of Manasseh. Dan the lion, or crunching, cruel type of thought (Rev. 13:1-3) has leaped from Bashan, gone forever, to be replaced by Manasseh. The name Manasseh means, "the shepherd, the stone of Israel."* In other words, the shepherd thought, the establishment or stone of true Israel takes the place of the Dan belief and reminds us of Isaiah 28:16.

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Let us continue our discussion. Turning to the Bible, we read of three specific developments to be noted in the operation of the type of thought represented by Dan.

1. Lev. 24:11: Here we read of a Danite who blasphemed God.

2. Judges 5:17: The Danites were one of three tribes who did not come to support Deborah, but preferred to sit at home. Isolationists, we would call them today, interested only in their own advancement.

"Why did Dan remain in ships?" Deborah asks.

3. Judges 18: This passage tells of the capture of the city of Laish by trickery and of how Danites took advantage of a people who were "careless,--quiet and secure,," or in other words, mentally asleep. And we read, "there was no deliverer."

Thus the Dan type of thought found a victim in the careless thought. But in the Book of Revelation, at last the serpent thought is recognized for what it really is and John sees that it finds no place in the association of the Children of Spiritual Victory.

And in the last vision of the Revelation (Rev. 21:12), John also sees the twelve gates as did Ezekiel, named for the tribes of Israel. Though he does not rename the tribes, we may assume that he follows his own list of Chapter 7. Thus he presents the Dan thought forever eliminated from the New Jerusalem and replaced by the Manasseh, or shepherd thought. The "stone of Israel" has taken its right place. The meaning of Manasseh is given by some commentators as "making to forget" or forgiveness. This is also an important quality of thought.

*Gen. 49:24

THE ANGELS OF HIS PRESENCE

The seven stars: Rev. 1:16,20

The seven spirits before His throne: Rev. 4:4 and 5

The seven angels of the trumpets: Rev. 8:2 and

The seven angels of the vials or bowls: Rev. 15:1, etc.

While the Jewish people (tribe of Judah) were in captivity in Babylon, the Persians became the conquerors of Babylon (approximately 500 B.C.). For two hundred years after that the Jewish group lived under the influence of Persian thought and added many new words to their vocabulary. Among the concepts thus adopted, we find the concept of angelology.

In the Persian cosmology, angels figured as God's messengers to man, quite in harmony with the Bible definition of angels (found in Hebrews 1:13, 14). The Persians particularly recognized the "seven angels of His presence." They did not associate white robes and wings with the angel-thought. That was the contribution of the Italian painters of the middle ages. The Persians did, however, attribute certain qualities to these seven angels, and they also named them. For those who like to have more detailed information on this subject the following list will cover the story. You will notice that only two of these angels appear by name in Bible literature. They are Michael and Gabriel. The qualities are of particular interest as attributes. John's use of the seven angels of His presence and of other angels was a familiar code procedure to indicate thoughts from God. "Are they not all ministering spirits sent forth from God to do service?" asks the writer of Hebrews in the passage noted above. God's thoughts to man--ministering with inspiration, encouragement, and enlightenment--become the guiding, illuminating, qualities associated with the attributes of Love, Light, Wisdom, Truth, Power, Beauty, and Life. These are the qualities attributed to the seven angels of His presence in Persian background. Thus the word angel became a part of the vocabulary of the Jewish people at the time of their Persian experience. From that time the word angel was introduced into their scriptural records to show that the thoughts of God were ministering to man's needs.

The following diagram summarizes
the important material on the subject
of angels.

Quality of Thought Attribute	Persian Name	Meaning of Name	Symbol	Function	Found in
Love	Gabriel	God is my strength	Lily	Angel of Annunciation	Daniel Luke Enoch
Light	Uriel	The Light of God	Roll and Book	Keeper of the Heavens Reputed Teacher of Esdras	Enoch II Esdras
Wisdom	Saraqel (Sariel) (Zadkiel)	The Righteousness of God	Sacrificial Knife	Seraphim and Cherubim	
Truth	Renueel (Chamuel)	The Victory of God	Cup and Staff	Supposedly one who wrestled with <u>Jacob</u> Appeared to Jesus in garden	Genesis Luke
Power	Michael	Like unto God	Sword and Scales	Captain of host of Children of Israel	Enoch Daniel Revelation
Beauty	Phanuel (Jophiel)	The beauty of God	Flaming Sword	At entrance Garden of Eden	Genesis
Life	Raphael	The medicine of God	Staff and Gourd of Pilgrim	Healing	Tobit Enoch

Sources: Smith's Bible Dictionary
Abingdon Commentary
Encyclopedia Britannica

The references to Enoch, II Esdras and Tobit are to the apocryphal books by those names.

THE JEWELS OF THE APOCALYPSE

Ex. 28:14,
17,30.

Much has been written about the Jewels of the Bible, which include the jewels of the Apocalypse of John. Primarily, they are based upon the jewels of the High Priest's breastplate and the Urim and Thummim. Gem stones have always been associated with religion and symbolism. Color has always appeared to be more important than quality. The names have changed through the years due to a confusion of old Greek and Hebrew words with the names of modern minerology.

There are a few points however which may be brought out as presented by different writers. For instance:

"The first and most obvious point about the symbolism of jewels is that they are precious. The Holy City (Rev. 21-22) is built of the most precious and beautiful materials; . . . its maker and builder is God, and the light that shines in it is divine. . . . The pearls recall that parable of our Lord in which a man sold all that he had in order to possess the one precious stone that symbolized the kingdom of God. The jasper is meant to recall the first vision of John in which he saw the infinite One Deity, as perfection without beginning or end, and in which He is compared to a Jasper and a Sardius and the rainbow to an Emerald. 'Her luster like a stone most precious' reflects this thought."*

The second point is that stones represent Light.

Ex. 28:20,21

"God is the primal pure Light, but His saints shine like lights in the world. In them the light has different qualities and different values. That is why twelve precious stones go to make the foundation of the wall. The saints are not cut to a standardized pattern, there is room for infinite diversity in the City of God. The foundations of the wall of the city are adorned with every precious stone."**

The following commentary is also interesting:

Rev. Chapter 21: v. 19-21

"Not only did each precious stone form an ornament in the foundation but it constituted the foundation itself. It could not otherwise be said, the first foundation was a jasper, etc. That the precious stones here are taken into account merely as precious stones, appears from the expression, 'with all precious stones' which distinctly brings out the point that is here to be kept in view. There can scarcely be a doubt that the precious stones, which form the foundations, have respect to the apostles. This is implied in verse 14, according to which, the names of the twelve apostles are engraved on the foundations. The same may also be inferred from the analogy of the previous stones in the book of Exodus, on every one of which was engraved the name of one of the tribes of Israel. But it has been supposed without any special warrant that a precious stone has here been assigned to every individual apostle, whose peculiar gifts were imaged by the distinctive properties of the

*Carrington, Philip, The Meaning of the Revelation.

**Ibid.

stone, and hence pains have been taken to point out the correspondence between the precious stone and the different apostles. In that case the order of the apostles would have required that they be quite settled. . . and it by no means is. So we must here rest in the conclusion that by the variety in the precious stones is symbolized the richness of the glorious gifts of God, which unfolded in the apostles. In so far as the foundations represent the apostles, the precious stones denoted the glorious quality of their teachings.

"The special fundamental passage for verses 18-21 is Exodus 28: 17-20, according to which the breastplate of the high-priest was composed of twelve precious stones, set in gold, with the names engraved on them of the twelve tribes of Israel. In support of the reference to this, there is not only the similarity of the number twelve, but also the circumstance that the stones, so far as we can with certainty determine them, are the same. Bellerman in his work on the Urim and Thummim (p. 19) remarks in this respect: 'In the Revelation, ch. 21:19 where the twelve stones are introduced, they all have a different position, but with one exception they are the same as given in the Septuagint, Ezekiel, Josephus, Epiphanius. The chrysopras alone is new here, which formerly was placed on the vacant part of the anthrax, although anthrax and chrysopras are different. There is however a red chrysopras, which approaches in color to the anthrax.' Add to this the agreement as to matter. The glory of the people of God symbolized by the Mosaic precious stones, finds in the precious stones of the Revelation its last and fullest realization. The latter primarily, indeed, symbolizes the glory of the apostles. . . . That St. John in his enumeration of the precious stones intentionally departs from the order of Moses, is plain from the fact, that he sets the jasper in the very first place, while Moses placed it at the last--a thing that can scarcely be accidental. The simplest reason that can be given is that he would thereby teach us to seek for no mystery in the arrangement, and to regard it as a matter of indifference."

Verse 21: "And the twelve gates were twelve pearls, every several gate was of one pearl. And the street of the city was pure gold, like transparent glass."

"That the description of the New Jerusalem is not to be taken in a realistic sense, that its glory is only represented under images derived from what is most glorious and perfect on earth as it now is, is evident, especially from the expression: 'each of one pearl,' with which prosaic expositors, like J. D. Michaelis, have found themselves so much embarrassed. The street, in contrast to the city in verse 18, stands here, as in ch. 22:2 for the streets. The whole of the streets are thrown together into one ideal street."*

To show that the order of the stones varies,** we give you the following tables, (Exodus 28:17-20 is the King James text arrangement.) Rev. 20:19-20 is John's final arrangement. John's arrangement is not like any other.

*Hengstenberg, E.W.: The Revelation of St. John, Edinburgh 1852

**Kunz: Curious Lore of Precious Stones

Hebrew Midrash Bemidbar 12th cent. A. D.	Septuagint Greek 250 B. C.	Josephus Greek 90 A. D.	Vulgate Latin 400 A. D.	King James English 1611 A. D.	Revised K. J. 1884 A. D.
Odem	Sardian	Sardonyx	Sardius	Sardine	Sardius
Pitaah	Tapizion	Tapazos	Tepozius	Topaz	Topaz
Bareketh	Samaragdus	Samaragdus	Samaragdus	Carbuncle	Carbuncle
Naphak	Anthrax	Anthrax	Carbuncle	Emerald	Emerald
Sappir	Sappheiros	Iaspis	Sapphirius	Sapphire	Sapphire
Yakalom	Iaspes	Sappheiros	Jaspis	Diamond	Diamond
Leshem	Ligurion	Liguros	Ligusius	Ligure	Jacinth
Shebo	Achates	Amethyst	Achates	Agate	Agate
Ahlamah	Amethystos	Achates	Amethystus	Amethyst	Amethyst
Tarshish	Chrysolithos	Chrysolithos	Chrysolithos	Beryl	Beryl
Shoham	Beryllion	Onyx	Onychinus	Onyx	Onyx
Yashpheli	Onychion	Beryllus	Beryllus	Jasper	Jasper

Although Hengstenberg (above) thought the arrangement of the stones had nothing to do with any special order of the twelve apostles, other commentators have thought differently. From this standpoint, it might be interesting to give you the following arrangement:

Apostles Order of Matthew 10	12 Tribes* of Israel (Numbers 2)	Precious Stones Order of Rev. 21	Meanings Funk and Wagnall
Simon Peter "The Rock"	Judah	Jasper	light-illumination
Andrew honesty	Issacher	Sapphire	sincerity, constancy truth
James the elder righteousness	Zebulun	Chalcedony	gratitude for Christ truth
John the beloved love	Reuben	Emerald	immortality incorruptible
Philip tender, pure	Simeon	Sardonyx	harmony of bride and groom
Bartholomew	Gad	Sardius	courage, wisdom
Thomas	Ephraim	Chrysolite	truth appearing
Matthew	Manasseh	Beryl	joy, agelessness
James the less	Benjamin	Topaz	love, spirituality
Thaddeus	Dan	Chrysoparasus	eternal life
Simon Zelotes	Asher	Jacinth	might
Matthias	Naphtali	Amethyst	love, spiritual power

In addition it may be mentioned that the pearl is defined as "wise sayings" and the opal as the "rainbow of promise."

The diamond of the King James translation is the Iaspes of the Septuagint. The diamond qualities of imperishable durability are characteristic of an adamantine stone (French, *aimant*, the Love stone). Being a lodestone, it eliminates the false and attracts the true. It is a poor conductor of the false. Having no matrix, it has no beginning and no ending and represents infinite Life and Light. As a symbol it stands for pure, perfect, absolute thinking.

*Levi not included being the priestly tribe. See page 103.

LEVIATHAN AND THE BEAST IN REVELATION*

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One of the perplexing problems of New Testament study has been the source and interpretation of the beast in the Book of Revelation. Through the centuries hundreds of names have been advanced as the true interpretation of 666, the number of the beast. However, it is not within the scope of this article to discuss the problems of interpretation, but rather to note possible sources for the figure and symbol of the beast.

The dragon theme may be classed as almost universal in mythology. As early as 1675 Pere Marquette rounded a bend on a river near what is now Alton, Illinois, and suddenly saw before him, painted and carved into the rocky bluff, the huge picture of a strange monster. He later related in his diary that this creature had the face of a man, the horns of a deer, the beard of a tiger, and the tail of a fish so long that it passed around the body and over the head, and between the legs. He had stumbled across the famed Piasa Rock of the Illinois Indian tribe, which stood for almost a century and a half after Marquette's discovery. The early explorer explained, "The name Piasa is Indian and signifies, in the Illini, the bird which devours men."***

The Pueblo Indians of the Southwest, the Mayas and Aztecs of ancient Mexico, and the Kwakiutl of British Columbia all have similar dragon-like monsters in their mythology. The ancient Egyptians believed that there was an eternal struggle between Re, the Sun-god, and Apophis, the dragon or serpent which tried daily to overcome it. The Enuma Elish, a Babylonian creation epic, describes the tremendous conflict between Marduk and Tiamat. Marduk represented the forces of order, and Tiamat was the personification of watery chaos.

This Babylonian Creation story, many times referred to as the Babylonian Genesis, offers interesting parallels to the story of the creation as recorded in Genesis. However, Heidel carefully points out that the Hebrew word, *tehom*, "deep," is the general designation for watery chaos, while Tiamat in the Babylonian myth is but the personification of the female part of watery chaos. Apsu represents the male part. In the Babylonian myth Marduk, the chosen representative of the gods, slays Tiamat and forms the heavens from her body. In the first chapter of Genesis it is obvious that *tehom* is in no way personified.

It is still uncertain whether or not Tiamat was a dragon-like monster. Heidel strongly objects to such a designation, and maintains that the evidence for it is too flimsy.*** At the same time, numerous similarities between Tiamat and the monsters of the Old Testament support the possibility of some connection. Be that as it may, there is no question but that the most famous monster of western civilization is the Biblical Leviathan, whose immediate background is to be sought, not in Babylonian, but in Canaanite mythology.

The Ras Shamra texts, found in Syria at the ancient site of Ugarit nearly twenty years ago, record Canaanite myths of the period from 1700 to 1400 B.C. A section of one text tells of the fight of Anath and the dragon. At one point Anath shouts:

"I have destroyed the Sea-Dragon, beloved of El,
I have slain River of El, the Chief;
I muzzled Tannin, I muzzled him (?).
I have destroyed the winding serpent,
Shalyat of the seven heads;
I have destroyed the underworld dragon, beloved of El."****

*The Biblical Archeologist, Vol. XI, No. 3, September 1948.

**Smith, G. Elliot, The Evolution of the Dragon, p. 93.

***Heidel, Alexander, The Babylonian Genesis, pp. 72-75.

****Albright, W. F., "Anath and the Dragon" BASOR, No. 84, Dec., 1941.

In another of the texts ("Baal and the Waters"), we learn of the seven-headed Lotan, the very name from which the word "Leviathan" in the Old Testament is derived. A comparison of the vocabulary of Isaiah 27:1 and three lines from the Ugaritic epic, "The Death of Baal," shows the direct borrowing of the Hebrew from the Canaanite. Two words which describe Lotan and Leviathan are identical in the two languages. They are *brh*, usually translated "swift" or "gliding," and *qltn*, usually translated "crooked" or "tortuous."

A cylinder seal found in Tell Asmar in Mesopotamia shows a seven-headed dragon being subdued by two deities (see Fig. 7). This is the type of monster which raged against the prevailing gods in Canaanite mythology, the Leviathan to which the Old Testament alludes.

Thus the Old Testament Leviathan exists as part of a widely spread dragon theme. However, the treatment of this mythological monster in the writings of the O.T. and in subsequent Apocryphal and Rabbinical literature gives it a unique place. It is the purpose of this article to show that the Leviathan concept underlies the usage of the Beast in Revelation.

The longest passage concerning Leviathan in the Old Testament is the forty-first chapter of Job. These verses are part of the speech of Yahweh from the whirlwind in which he numbers his creative acts, indicates his majesty and strength, and points out his power and control over the great creatures Behemoth and Leviathan. When He is finished, Job is completely humbled and admits his wrong attitude. The chapter opens with God's questioning of Job:

"Canst thou draw out leviathan with a fishhook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?"

The bewilderment of early commentators is noticed in the comparison of Leviathan with a crocodile, a whale, a large fish, and a dragon. While the author of Job may have included some of the characteristics of the crocodile in his description of Leviathan, certainly those characteristics are incidental to what he was trying to picture. We know now that Leviathan is a seven-headed serpent connected with water. This knowledge has come from the background material furnished to us by the Ras Shamra texts.

Summing up what we learn of Leviathan in Job 41: (1) Verses 1-11 indicate that he is a mighty creature which no man can harness. He is under the eternal control of Yahweh. (2) Verses 12-32 are a description of the monster; his very form strikes terror into men; he is covered with scales, strong and impregnable; he breathes fire; no weapon made by man can harm him; the sea foams as he swims through it. (3) In verses 33-34 we find that he is king of all the sons of pride.



An impression of a cylinder seal found at Tell Asmar in Mesopotamia. Two Deities are represented in the act of destroying a seven-headed serpent-dragon. Four of the heads are subdued, while three are still fighting. The scene reminds us of the creation story in Canaan, wherein Leviathan, the seven-headed monster of chaos was slain at the beginning of the world's history. (Oriental Institute, University of Chicago.)

A second passage concerning Leviathan is found in Job 3:8.

"Let them curse it that curse the day,
Who are ready to rouse up leviathan."

Cheyne, Schmidt and Gunkel change yom, "day," to yam, "sea," probably with justice. Thus, "Let them curse it that curse the sea; who are ready to rouse up Leviathan." The sea, as in many strains of older mythology, is here regarded as the primeval enemy of God, and identified with Leviathan by the poetic parallelism. When tied in with the next passage, it indicates that Leviathan is conceived as having fought with and been conquered by God.

A third passage, which indicates that Leviathan has more than one head, is Psalm 74:14. Verses 12 - 15 read:

12. Yet God is my king of old,
Working salvation in the midst of the earth.
13. Thou didst divide the sea by thy strength;
Thou brakest the heads of the sea-monsters in the waters.
14. Thou brakest the heads of leviathan in pieces;
Thou gavest him to be food to the people inhabiting the wilderness.
15. Thou didst cleave the fountain and the flood;
Thou driest up mighty rivers."

Although there is a definite borrowing here from Canaanite mythology, and perhaps some relationship to Babylonian mythology, the Israelites did not borrow any fundamental ideas of God from these two sources. They took subsidiary ones and fitted them into their scheme of monotheism. John Patton points out that although the authors and readers of the Psalms remembered traditional myths of the battles of gods with sea monsters, their names were forgotten. The important idea is that God formed these monsters and was strong enough to destroy them.* In the Ras Shamra texts, the seven-headed dragon, the creature Lotan (Leviathan), was vanquished by Baal with the aid of trusty allies.

A fourth Leviathan passage is Psalm 104:26. Its reading is widely disputed.

"There go the ships;
There is leviathan, whom thou hast formed to play therein."

Oesterley changes "ships" to Tanninim, "sea-monsters." This parallelism is more understandable. The passage, however, is not of great significance.

The last, and perhaps crucial, Leviathan passage in the Old Testament is Isaiah 27:1. The writer is speaking of the day when Israel will be delivered from all her enemies. She will be redeemed by Yahweh. The forces of evil are personified in the serpent, Leviathan.

"In that day, Yahweh with his hard and great and strong sword
will punish leviathan the swift serpent, and leviathan the crooked
serpent, and he will slay the monster that is in the sea."

In this section of Isaiah, usually dated in the post-exilic period, the conception of Leviathan has undergone a refining process. Here he represents the terrible force of evil in the world. The symbol of triumph in the Day of the Lord is the destruction of this monster. Hence, the writer of this verse falls back on old mythological ideas to express the elevated conception that Yahweh is a righteous God and ultimately will triumph over all.

*Canaanite Parallels to the Book of Psalms, p. 27.

It must be noted that several Old Testament words are basically related to Leviathan. One is *tehom*, a word designating primeval chaos. While it is not personified, it is mentioned in Job 41:31, 32 as being the dwelling place of Leviathan. (See also Job 28:14; Pro. 3:20; 8:24; Psalms 42:7; 71:20.) *Yam*, "sea," is more than a mere body of water in many passages; it is an active force, probably reflecting the old myth of the struggle between order and chaos. One of the most interesting of these passages is Job 7:12:

"Am I a sea, or a sea-monster,
That thou settest a watch over me?"

In Ugaritic epics, Baal fights against Zebul-Yam, Prince Sea. The waters or sea rebel against the ruling power in Canaanite mythology, and therefore must be watched by the main god. Leviathan dwells in the sea. Rahab, a sea monster, can be equated with Leviathan in several O.T. passages (Job 9:13; 26:12; Isa. 51:9; Psalm 89:10). Tannin can mean a similar sea monster (as in Psalm 74:13), though having other translations.*

In Apocryphal and Rabbinical writings, all these names, with the exception of Leviathan, drop out of use. Enoch 60:7-9 states, "On that day (the Day of Judgment) two monsters will be produced, a female monster named Leviathan to dwell in the depths of the ocean over the fountains of the waters; but the male is called Behemoth who occupies with his breast a waste wilderness named Dendain on the east of the garden where the elect and righteous dwell." This passage reflects the description of Behemoth in Job, ch. 40 and Leviathan in Job, ch. 41.

**According to II Esdras 6:49-53, God created on the fifth day two great monsters, Leviathan and Behemoth. He assigned the watery portions to Leviathan and the dry to Behemoth. At a specified time in the future, these monsters will be eaten. A similar theme is found in the Syriac Apocalypse of Baruch 29:4. Order will prevail on Judgment Day, and there are two hints of a messianic feast at which time the flesh of the two monsters will be eaten by the righteous and elect. This event, then, is a peculiarly apt symbol for the complete triumph of God and the righteous over the evil forces of the universe.

Early Rabbinical sayings which have been attributed to Rabbi Johanan ben Zakkai and Rabbi Joshua ben Hananiah, of the late first century A.D., emphasize the place of Leviathan and Behemoth. Admittedly, many later Jewish rabbis wrote in the names of the early ones, which makes it difficult to establish the source of such sayings. However, it is safe to assume that at a very early date in the Christian era, Christians were familiar with the symbols of Leviathan and Behemoth as used by the Jews. In later Jewish gnosticism Leviathan and Behemoth form two of the seven circles or stations which the soul had to pass in order to be purged and obtain bliss.

What, then, is the situation in the Christian community toward the end of the reign of Domitian in A.D. 96? Violent persecution had broken out, and the author of the Book of Revelation, wishing to express his faith in the ultimate triumph of God over evil, needed a symbol to express it. What apocalyptic material did he have from which to draw? Daniel, of course, and Ezekiel, and also the theme of Leviathan, which, through the Old Testament and Apocryphal writings and Rabbinical tradition, had come into that period as a symbol of evil.

We are not concerned in this article with what the beast of the Book of Revelation symbolizes in the way of earthly kingdoms or personalities. Rather, we are pointing out that the underlying mythological basis for this creature comes from the Leviathan theme.

Revelation 11:7 reads:

"And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them."

*Heidel maintains that these terms are figures of speech applied to the powerful enemy nations of Israel (Babylonian Genesis, p. 92). Though these names of monsters may, in some instances, be used for this purpose, the fact that they are used indicates a mythological strain. The writer is not at all convinced that this usage is as widespread in the O.T. as Heidel claims.

**See p. 103, this volume.

Therion is the Greek word which is translated "beast." It will come forth from the "abyssos," "bottomless pit."

In Rev. 12:3, the "great red dragon, with seven heads, and ten horns, and seven diadems upon his head" is mentioned. Drakon, "dragon," is the usual Septuagint rendering of Leviathan. Only once is Leviathan translated ketos, "sea-monster" (Job 3:8). From Rev. 13:1 on, the beast and the dragon are used interchangeably, as are Leviathan and Rahab and Tannin in the O.T. It may also be noted that abyssos is the Septuagint rendering of tehom, the watery deep. However, by New Testament times, it had become a bottomless pit full of fire and smoke.

In the description of the war in heaven between the dragon and Michael and his angels (Rev. 12:7-12), verse 9 is especially interesting.

"And the great dragon was thrown down, that ancient serpent who is called the Devil and Satan, the deceiver of the whole world - he was thrown down to earth, and his angels were thrown down with him."

The war in heaven is an echo of the war in which Tiamat and her hordes were defeated by Marduk and the gods in the Babylonian Creation Story, and in which Baal of Canaanite lore fought against the rebellious waters. Yahweh destroyed Leviathan in the dim past. Since the Leviathan theme was close at hand for the author of Revelation, we can assume he used it along with other sources. The primeval struggle between Yahweh and the powers of chaos is transformed in the Christian context into a struggle between God and Satan. Though the heathen powers, and Rome especially, rage as they will, God will triumph over them in the end.

In Chapter 13, two beasts appear.

"And I saw a beast rising out of the sea, with ten horns, and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads."

This beast which comes out of the sea (in the first verse) is an exact description of the great red dragon of ch. 12:3.* Both descriptions seem to be based on Dan. 7:2 ff., and upon the idea that Leviathan has seven heads.

Verse 11 reads:

"Then I saw another beast which rose out of the earth; It had two horns like a lamb and spoke like a dragon."

The beast from the earth and the beast from the sea appear very much like Behemoth and Leviathan in Job, Chs. 40, 41. II Esdras 6:49-53 indicates that Behemoth and Leviathan will both occupy portions of the world until Judgment Day. Leviathan, as has been stated, was specifically assigned the watery portions, and Behemoth the dry portions. Since both of these beasts play such an important part in Jewish Apocalyptic writings, the author of the Book of Revelation would turn to them in attempting to paint the vivid picture of the resistance to the Revelation.

The last part of chapter 19 and the first part of chapter 20 picture the over-throw of the beast and his armies. "The dragon, that ancient serpent who is the Devil and Satan" in Rev. 20:2 is bound and thrown into the bottomless pit. The abyssos and its relation to tehom is again indicative of the whole Leviathan strain, in which Leviathan is the representation of the restless forces of chaos, later to become the representation of evil.

"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more (Rev. 21:1)." The turbulent waters, the sea, which had been in rebellion against the gods in Babylonian mythology, against Baal in Canaanite literature, and against Yahweh in the O.T., the sea was gone! This is a graphic symbol of the complete abolition of evil in the world.

*Dr. Wallace apparently did not observe that the dragon described in Rev. 12:3 had crowns upon his seven heads, while in Rev. 13:1, the crowns are on the ten horns of the beast. This makes a truly significant difference in the decoding.

In summary: Leviathan is part of a dragon theme in mythology which is found in several ancient religions. While it is not yet clear how close the relationship of the Babylonian myths is to the Biblical Leviathan, the close kinship of Leviathan to North-Canaanite literature, as evidenced in the Ras Shamra texts, is unmistakable. Leviathan is myth; but when it becomes refined by Hebrew monotheism, it expresses truth in a unique way. Leviathan is under direct control of Yahweh, and in Isaiah 27:1 and subsequent Apocryphal and Rabbinical writings blossoms out into a magnificent and terrible symbol of evil and disorder. Leviathan is the source for the usage of the beast, therion, and the dragon, drakon, in the Revelation of John. In this N.T. apocalypse, the conflict between good and evil is pictured in intense form, and the figures of the terrible beast and the red dragon go down to defeat in the cataclysmic battle which results in a new heaven and a new earth.

End of Dr. Wallace's Dissertation.

THE ORIGIN AND MEANING OF THE TERM, SON OF MAN

The origin and meaning of the term SON OF MAN has created much interest and is still somewhat ambiguous. In the first place, the English translation does not fit the Greek words found in some of the manuscripts. In the second place, it is still a question what the original Greek words fully imply. Many learned articles have been written on the subject and we can do little more than to give a recapitulation of their deductions.

Let us check and study briefly, the usage of the phrase in both the Old and New Testaments of the English Bible.

1. The translation of the Greek words is given at least a hundred times in Ezekiel as "Son of Man." It appears in Daniel (7:13) in the phrase "like a Son of Man," as you would say, "Like a lion" (not a real lion), or "like an eagle." This of course is Apocalyptic symbolism.

2. Checking Psalm 80 (vv 15 and 17) we see that the term is used in reference to the ten tribes of Israel in some special manner. Psalm 8, the great Psalm of dominion, asks the question (v. 4) as if "man" and "Son of Man" are entirely different designations.

3. In the New Testament, Jesus uses the phrase repeatedly. Yet the use of the term does not appear to startle or mystify his followers when he uses it. It would appear that they knew exactly what he meant except in one instance (John 12:34). Possibly the immediate disciples of Jesus knew the full meaning of the phrase, but the "hangers on," the uninformed, did not. The disciples rarely use the expression, except that in The Acts of the Apostles, Luke reports Stephen's use of it (Acts 7:56), and of course it appears in the Apocalypse.

We shall now turn to the non-canonical books of Hebrew literature. The Greek phrase translated "Son of Man" appears in the Apocalypse of Enoch and in the Parables or Similitudes of the first century of the Christian era. It has also been traced in various Greek fragments of the same century, and in the Ethiopic of the fourth century A.D.

From a Jewish source about A.D. 200, the Greek words are identified with the cherubim or living creatures (Greek ZÖON, Hebrew HAY YOTH) as found in Ezekiel 1. and Revelation 4., with these comments:

"The king among living creatures is the lion,
The king among domestic beasts is the ox,
The king among birds is the eagle.
Man takes his place proudly above them and
God takes His place proudly above them all and above
the universe."

The Jewish source continues, 'Ezekiel's Son of Man was not an eagle, lion or ox, but was associated with them as a "living creature," acceptable in God's sight and chosen to be at-one with the One on the throne. In Daniel the phrase seems to be a symbol of glorified Israel but in both Ezekiel and Daniel there is a very evident contrast between man and beast.*

Rashi, an early Rabbi, reflects Jewish sources when he states (A.D. 1040-1105) "One 'like a Son of Man'" is the King Messiah."

Joshua Ben Lin (3rd century A.D.) harmonized the phrase with Zechariah 9:9 and Daniel 7:13 and wrote: "The term refers to the individual, the Messiah."

Rabbi Abbahu (A.D. 279-320) called it a Messianic title, not associated with the Davidic line, but meaning "the Elect One," "The Holy One," "heavenly man" (spiritual man), "blessed man" with sceptre in hand, expressing dominion over all.

Again the "Spirit of God" (Gen. 1:2) is designated by a few Jewish scholars as being synonymous with the term "Son of Man" and as indicating "the Spirit of the King Messiah, pre-existent with Deity."

*Bowman, Expository Times. August 1948, Vol. LIX., No. 11.

These comments are interesting since they show that there is a special significance attached to the parent phrase in its original Aramaic, Hebrew, and Greek forms. That much we can know.

Some modern commentators believe that whatever the words signified, they had a Babylonian or Persian origin, and that the true significance was known to the people of Jesus' day and the first century of the Christian era, but was later lost.

Now let us examine the Greek phrase. The English translation "Son of Man" is a part of the mystery. In the Greek manuscripts two different words appear. Sometimes the word is "Vous" and sometimes "Veos" in connection with "tou anthropos." The Greek letter "V" is the same as our "N". Dr. Moulton* indicates that the complete phrase therefore may be translated either "Mind the man" or "Son the man." The King James translators give us "Son of Man." Rev. John Bowman of the University of Leeds, England, has asked the question: "In the Old Testament is the phrase translated 'Son of Man' a poetic synonym for the real man?"** And it may be added: In the New Testament period did Jesus and his followers so recognize it?

It is therefore on the basis of this phrase, "the real man," man "made in the image and likeness of God" (Gen. 1:26, 27), that we use the translation "The Mind Man" or "Spiritual Man" from "Vous tou anthropos."

***Bishop Liddon, speaking of the use of the expression, "Son of Man," says:

"As applied to himself by Jesus, it doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. . . . He is the archetypal man, in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture are as nothing."

****Beyschlag says:

"Jesus thinks of himself directly as the Son of Man, living and moving in heaven, completeness. This should remove all doubt from an impartial reader that the preexistence of the Christ was his preexistence as the Son of Man. That the real man existed from eternity in God is the truth that he grasped, and to which he gave concrete intellectual form."

And finally, "It is of the utmost importance for the understanding of the doctrine of the Christ that we should know his followers to have been still in possession of the clue to the Son of Man riddle and its relation to Genesis 1. Daniel 7 is of course a spiritual exposition of Genesis 1:20-28. Daniel knows that the day will come when the Ancient of Days will establish the everlasting dominion of the Son of Man."*****

*Dr. Moulton, professor of Biblical Literature, University of Chicago. The Modern Reader's Bible. According to Dr. Moulton, scholars who have examined these apocalyptic manuscripts have assumed that the original word was "Vous" since it has been found in a goodly number of manuscripts; but that some scribe, hastily and carelessly copying, wrote "Veos" with his brush by mistake, and those copying his manuscript, naturally used his word. Thus the King James translators, using the Greek Septuagint, found "Veos" and translated it "Son."

**Bowman, Expository Times, August 1948, Vol. LIX, No. 11.

***Liddon, Harry Parry: "The Divinity of our Lord Jesus Christ, Oxford, 1866.

****Beyschlag, Willibald: "Historical account of the teachings of Jesus and Primitive Christianity," 1896.

*****Farrer, Austin: "The Rebirth of Images in--The Apocalypse," p. 52. Compare with John 3:6.

9.

QUALITIES OF GOLD

Since hardly a page of the Apocalypse fails to mention "gold," the qualities of gold are of interest. Webster says gold is ductile, that is flexible. It is also malleable or amenable, yielding. Gold is pure, elemental, undefiled. Its color may be designated as bright and shining, expressing light. It is considered indestructible, thus evidencing durability.

Gold expresses beauty, being rustless, stainless. It is of intrinsic value, having basic worth. Its opacity indicates substantiality.

As used in Apocalyptic literature, gold as represented by its qualities, symbolizes wisdom, riches, honour, blessing, strength, glory, power, (Rev. 5).

I. M. H.

EXCERPTS FROM OTHER WRITERS

Notes from Dr. Herbert H. Gowan's

Analytical Transcription of the Revelation of St. John the Divine

Skeffington and Son, London

Dr. Gowan was on the faculty of the University of Washington, Seattle, as a member of the Far East Department. His book now out of print, is an interpretative presentation. However, the introduction contains general and interesting material. Quotations are made as follows:

"The Apocalypse of John has had the peculiar fate among the books of the New Testament of being, in the very earliest ages, highly appreciated and intelligently used; of falling, in the next age, under the suspicion of large portions of the church; and of being, later still misused in the interest of the wildest and most fantastical imaginings. Hence the book to which a special blessing is attached by the writer for those who read and hear and keep, has become for millions a book unreadable and unintelligible, and the book from which the writer has removed all but every seal---has become for most a book seven times sealed or worse. Archbishop Benson tells us that he asked someone as to the impression made on him by the reading of the Apocalypse and the answer was 'utter chaos.'"

"The chaos is largely one of our own making from

(1) a failure to remember the character of the literature to which the book belongs (and what one has to do with it).

(2) failure to remember the immediate and direct significance of the book to the generation which received it."

"Consolation for trials which seemed triumphs of dark evil thinking, the rule of the dragon and his henchmen neither then or ever a reality for one recognizing the Almighty God giving the victory through the Lamb and a new humanity, the New Revelation, this is the immediate and direct significance of the book to the generation which received it, and the message is true for our time. It is our justification for retaining the Apocalypse as a part of the Word of God for all time."

"The scheme is a wonderful harmonious unity of structure and rhythm called the metre of Apocalypse. In decoding one finds literature of the most perfect balance, unfailing logic and supreme satisfaction."

"It is mathematical in its precision, uplifting in its construction and presents the ultimate in Christian healing."

Herbert H. Gowan

Rector of the Episcopalian Church

Excerpts from Dr. Moulton's Notes,
Modern Reader's Bible.*

"In this series of symbolic visions the symbolism is that of the old prophets, revived and imbued with new meaning; symbol is linked with symbol, and separate jewels of Old Testament (rhapsody) concentrated in diadems of light, to make adornment for this final outpouring of the prophetic spirit. The very structure of the poem seems to adapt itself to this one thought. ----

"The master thought of the whole Revelation (stated at the end of Vision III) is this: 'The Kingdom of the World is become the Kingdom of our Lord, and of his Christ.' Thus the central (IVth) Vision is ushered in, and the Mystery of Prophecy is to be unsealed in Christ. ----

"The supreme thought is yet to be presented: (in the VIth Vision) that this triumph is achieved by the Word of God alone, all other powers being but the instruments he uses. In this (sixth) vision therefore we see but one white horse; he that rides upon it is Faithful and True, Word of God, King of kings and Lord of lords. ----

"The New Jerusalem of Ezekiel, (chapters 40 - 48) with its perfect symmetries, makes symbolic framework for the commonwealth of God's redeemed servants, (Vision VII). ----

"The many harmonies and contrasts, and intricate suggestions of symbolism, which play around the leading ideas ---- in this final outpouring of prophecy, are ones that gather symbolism from all over the field of biblical literature in order to illuminate the thought which is conceived as making that literature a single unity."

"Rabbinism and Apocalyptism arose at the same time, as essentially rival movements. Apocalyptism was the rationalizing and schematizing of prophecy, Rabbinism, the schematizing of the Law."

Jr. Bibl. Lit. Sept. 1951, p. 242.

*Moulton: Modern Reader's Bible, copyright 1907 by The Macmillan Company and used with permission. Dr. Richard G. Moulton was professor of Biblical Literature at the University of Chicago.

Selected Excerpts from the
Social Message of the Book of Revelation
Raymond Calkins, The Women's Press, New York City, 1920.

"It is sheer tragedy to go through the experiences such as this present generation has known without the spiritual support and inspiration which the book of Revelation can furnish us. It is an irresistible summons to heroic living. Evil thought is marked for overthrow. It presents a new and wonderful picture of the fullness of The Christ, the Word of God. It shows God, all-Power, at work and the maker of all history.

Language and style

"The imagery of the Apocalypse is taken from other portions of the Bible, chiefly the Old Testament. This was not a strange mode to the first readers of the book, nor to us, if we knew our Old Testaments better! This was the religious dialect of the Jews and early Christians. There was nothing strange to them in locusts, the dragon, beast, scarlet woman, tree of life, harvesters, the sea of glass, etc.

Why use such symbols?

"Before the apocalyptists, prophecy used imagery. Zephaniah 1:14-18 first connected the imagery of prophecy with the imagery of apocalypse. Ezekiel definitely made the transition from the old to the new style. Ezekiel reads differently from Amos, Hosea and Isaiah I. The books of Zechariah, Joel, Daniel and Jonah, introduce angels, archangels, visions, and imagery throughout. What caused this change to overtake the language and ideas of the Old Testament prophets? *

"It was the historical background of the post exilic people. The exile was a prodigious disaster. It ruined the national hopes. It changed the character and purpose of their writings. The pre-exile writings were ethical, presenting man's duties to God in contrast to the post-exile theme: how find deliverance from trouble now. Thus the revelation of the omnipotence of the one God was a pledge and a promise of victory.

This word Revelation

does not mean the revelation of the future mysteries of the end of the world, nor the revelation of the glories of a heaven in a place above, nor the blessedness of the redeemed, but a revelation of the infinite God, and the all conquering power of an omnipotent Christ or Comforter. The Apocalypse presents the irresistible resources of God marshalled to defend and deliver His people.

"Such a theme is best conveyed by highly colored and pictorial language. Symbolism is the very essence of apocalyptic thought...The seemingly fantastic imagery of this type of literature is simply an effort to portray spiritual resources and the mobilization of the same. Such symbolism is also common to all literature outside the Bible which aims at the same result of inspiration and portrayal. Milton in his Paradise Lost uses the language of Daniel and the Revelation. The Battle Hymn of the Republic takes its symbolism from the Revelation, from Psalms 2 and Isaiah 63. It is a fine bit of apocalyptic writing.

"Whenever human thought endeavors to portray divine power in its onslaught upon sin and evil, this pictorial language is used. The authors themselves become inspired in an hour of dark need as their faith leaps forth with assurance of victory.

*For contrast between Pre-exilic and Post-exilic Prophets, see "Studies in the Bible" by Hoyt, Continuity of the Old Testament, page 32A.

"No book of the Bible betrays more literary skill, a surer dramatic instinct or possesses greater unity of design and artistic structure.....amid choruses of praise which accompany the action through the whole work like the lyric choruses of a Greek tragedy.

"By vision upon vision the author succeeds in suggesting a whole panorama of events portraying the obstinate resistance of evil....and how the application of the Power of the Revelation overcomes this panorama of evil.

"The closing chapters of the book are like listening to a pastoral symphony after hearing the tumult of brass instruments and cymbals and kettle drums in the thunder of the orchestra. Could the William Tell overture have received its inspiration from this Revelation?.....

"The Revelation contains the great social hope of the world. The real author, Jesus the Christ, communicated through the angel to John, not a guide to mysterious events in the future, but a practical inspiration for immediate activity.

pp. 42-48

Valuable Supplementary Material from

The Relevance of Apocalyptic
H. H. Rowley, London, 1944.

"In time of crisis there is always a revival of interest in apocalyptic. Though many confident prophecies have been made on the basis of these writings, a study of the history of these interpretations with their dismal unfolding of a long series of false prophecies to which this approach has invariably led, again a study of the canonical and non-canonical apocalypses, show that little importance was attached to those details on which the schemes of the interpreters are commonly built.....

"Concentrating on the broad features and spiritual principles that underlay their work, we are able to realize that a truly prophetic purpose inspired the authors of apocalyptic. The apocalyptists are able to speak to us just because they spoke primarily to their own contemporaries. Their purpose was essentially practical: to proclaim a great hope to men and to call them to a great loyalty and watchfulness. Thus they speak a relevant word to us just because they spoke a relevant word to men in like days.

The Rise of Apocalyptic

"The apocalyptic writings of Judaism and the early Christian church have commanded much attention from scholars in modern times, but are still far too little read outside of the ranks of scholars. In the case of some of the non-canonical works, their relative inaccessibility is perhaps a sufficient excuse. But in the case of the great apocalypses of the old and new testaments, Daniel and the book of Revelation, no such excuse can hold. So far as the book of Revelation is concerned, a few passages are familiar and treasured but merely as isolated gems, unrelated to the context of the whole. The rest of the book is usually treated as something bizarre and alien to our outlook, an historical curiosity of interest for the understanding of the mentality of the early church but serving no other purpose in the canon of the New Testament.

"All of this point of view is very antiquated. The refusal to study the apocalypses as a whole can never discover the profound and enduring principles on which they are based. They are divine messages addressed to the age in which they were composed, but addressed also to every age, because they deal with types of thought. The visions of Daniel and the book of Revelation merit attention not alone to the details of their form but to the great spiritual principles which they everywhere assume. They are true with a deeper truth than any historical inerrancy which might be found in them. They are spiritually true, and if we miss that spiritual truth, however we may fully understand the approach of modern scholarship to these books, we miss their treasures. Apocalyptic is the child of prophecy, always the conscious delivery to men of what was believed to be God's Word.

The word, Messiah

"We must distinguish between the term Messiah and the messianic concept. In New Testament times the concept was attached to the term Messiah (Christian usage, The Christ). But in Old Testament times the concept was not attached to the term. The Hebrew word simply means "the anointed one" and was applied to the reigning king of Israel, the High Priest and even to Cyrus (Isa. 45). In the book of Daniel we find the term but no specific figure (no David line). The figure used for the kingdom in Daniel is later individualized to yield a title for the leader of the kingdom, the Son of Man (Dan. 7:13). The book of Daniel does not depict an individual leader of the enduring kingdom, but it does depict the great human adversary, the leader of the last bestial empires whose overthrow inaugurates a new age.....

"The concept of the Messiah began in the promise of the lasting glory of the Davidic line (II Sam. 7:16). The concept of the Son of Man began as the personifying of saints, and later became a person. At first it was a collective figure representing the community, then became the individual who in himself embodied its mission.

"The Son of Man and the Messiah always had an adversary--expressing hostility to the divine will and the kingdom. Ezekiel 38:39 concentrates this hostility in a single figure (representing Nebuchadnezzar) called Gog of Magog, individualizing the opposition in the figure of a monster of iniquity, treacherously attacking weak and unsuspecting neighbors, but smitten and destroyed by the power of God.

The pattern of Apocalyptic

"The pattern of apocalyptic and prophecy differed. Prophecy visualized a future to arise out of the present, the inevitable harvest of present thinking. Prophecy saw the wicked headed for disaster, saw the great world empires the instruments in God's hands to execute His will on a faithless, "profane" people, who had forgotten and broken their covenant.

"Apocalyptists had little faith in the present to beget the future of right thinking. They saw not the wicked headed for disaster so much as the innocent suffering for their faith, and they looked for freedom. To them the great world powers were the adversaries of God resisting His will.

"The prophet books developed a different form also. The prophets spoke from the standpoint of the present of their day. The apocalyptists threw themselves back into the past, under assumed names, and the prevailing belief of the inspiration of the dead.' (Charles: Critical History of the Doctrine of a Future Life, 1913, p. 196.)

"The assumed names did not delude the readers. The Hebrews were not interested in personal authorship. The author of Daniel thus used popular old stories and adapted them to his own ends. He bridged the gap between the past and the future by "sealing the book." Thus apocalyptic became esoteric.

"The Maccabean age, when "Daniel" appeared as a book, owes much to the preceding Persian period. Among these allusions to Persian background are found the seven archangels, "the angels of His presence, "Amesha Spentas," as well as the one God, Ahura Mazda, so-called by the Persians, and Angra Mainyu, the figure of the anti-Christ. Greek influence further hellenized the oriental cult figures. Satan was a title for the Persian functionary who was a member of God's heavenly court, the Adversary, a sort of public prosecutor at the bar of divine justice, until he became thought of as the embodiment of the evil he had to expose, and then his office of adversary became his name, Satan.

With the book of Daniel begins the apocalyptic literature of Judaism, depicting loyal men who refused to compromise their faith and were delivered by God. Apocalyptic was not written as a puzzle for the curious, but as a living source of strength to men in the supreme moment of destiny.

But the nonfulfillment of the hopes of the book of Daniel, made later writers reinterpret. Thus in II Esdras we read (12:10-12). 'It was not interpreted to him, as I now interpret to thee.'.....

Apocalyptic literature became a great success and a powerful spiritual force. It had a definite part to play in the development of the Christian church, which took over and adapted many of its ideas.

End of quotes from Dr. Rowley.

BRIEF RESUMÉ OF SOME OF THE CONCEPTS OF THE EARLY JEWISH APOCALYPSES

These apocalypses were known in the early Christian period and greatly influenced later Jewish and Christian Apocalyptic thinking and literature.

1. The Book of Enoch (I Enoch). Three different copies are known, the Ethiopic, Slavonic (1st Cent. B.C.) and Hebrew (very late, Jewish mysticism).
Series of Visions on Triumph of Right Thinking. Quoted in Jude 14.

In Enoch, evil is traced to fallen angels and their lust for the daughters of men (Gen. 6:1-8) (Psalm 82)
The deluge destroyed the children of these unions
Their spirits still infect the earth as demons, the source of every kind of corruption
World judgment is awaited. After judgment, the Golden Age of truth and peace
Jerusalem and the Temple figure
The Tree of life is for the righteous to feed upon
Sensuous bliss is pictured, each one of the righteous begetting a thousand children, with material blessings unlimited

2. Four Similitudes of Enoch

No fallen angels. The wicked are the subjects of the Satans who have access to heaven (see Prologue of Job).
The coming kingdom, "the New Heaven and the New Earth" is not Jerusalem
The Son of Man is leader of the elect kingdom
The elect people are as in Daniel 7
No Messiah in the sense of a human deliverer
The Book definitely prepares for Jesus' use of this title
He appropriated the title and taught he was the Son of Man,
(the King James translation of the Greek words "Vou tou anthropos,"
Mind the Man, found on the majority of the discovered manuscripts.)

3. Book of Jubilees (50th year)

Similar to the Apocalypse of Moses

4. Apocalypse of Moses or "Little Genesis"

All history past and future with the gradual coming of the kingdom
No hint of resurrection
Angelology advanced and comparable to Prologue of Book of Job
No names of angels, but ranks and functions
Presents a dualism, demons under Mastema equated with Satan

5. The Testaments of the Twelve Patriarchs

Purported to be the last words of the twelve sons of Jacob addressed to their children (see Genesis 49)
Idealizing the Hasmonian house (Maccabees)
Collectively fulfills the function of the Messiah
(Charles says this greatly influenced N.T. thought)
Bel-iar, lord of darkness, corresponds to anti-Christ
Messiah Ben-Levi makes war upon him.
He releases Beliar's captives, binds him, and casts him into everlasting fire
Here is a personification of opposition to the will of God and the rule of the Messiah, showing Persian dualism
Prince of the tribe of Dan is Satan
(First evidence in literature that anti-Christ arises from Dan
Charles: Testament of the Twelve Patriarchs, pp. 128f)

New Jerusalem equated with Paradise
Messianic character of new kingdom everlasting
The Lord in the midst of the New Jerusalem

6. The Sibylline Oracles

Used by both Jewish and Christian groups
Coming of the Messiah meant material prosperity and peace
A king from the east the instrument of divine will, to establish divine peace
Jews to prosper, earth to teem, dwell in safety amidst wars of aliens
Aliens astonished at this proof of divine favor, and flock to temple
Messiah purely human, no resurrection
Beliar and woman intended as Rome and Cleopatra (1st century B.C.)

7. Psalms of Solomon Middle of 1st century B. C. No more Maccabees

Hope now returned to Messiah Ben David
Glories of Messianic age depicted
Human deliverer to shatter unrighteous rulers
Jewish national life returns
Gentiles reduced to servitude

The Literature of the first century A.D. reflects this common stock of ideas, and conditions under the Romans revived the same hopes of freedom

8. Assumption of Moses 30 A.D. Moses' final charge to Joshua

Unfolds the future course of history from author's point of view
Begins with a rapid resumé of Seleucid era (the Greek generals who desecrated the Temple in 167 B.C.)
Herod the Great the insolent alien king
Now time of the end had come, (very like Daniel)
New kingdom established by divine intervention
Heavenly one arises from throne to go forth with signs
Michael the angel to avenge Israel on her foes
Israel rejoices, sees her foes in Gehenna (hell)
Israel exalted to heaven
No earthly king, no Messiah, no resurrection
Bliss for righteous, torment in Gehenna for enemies
Satan, the prince of evil, annihilated
Trust in religious faith rather than political action

9. Slavonic Enoch - (1st century A.D.)

A Vision of Enoch wherein two angels take him through seven heavens

The angels of His presence and the seven heavens:

1. angel guardian of snow, ice, dew
- 2 guardian of fallen angels
- 3 guardian of Paradise of righteous
- 4 guardian of sun, moon, stars and angels attending them
- 5 watcher over Satan and his angels;

Satan revolted against God. This revolt
preceded sin with mortal women, so separated from fallen
angels in second heaven

6 angel charged with regulating all nature

7 in the presence of God himself with all his court

Enoch wrote down all the angel told him for 30 days and 30 nights

no Messiah

First anticipation of thought of millenium in Apocalyptic literature

10. Life of Adam and Eve Latin and Greek manuscripts (60-300 A.D.)

Supposed to be Jewish with Christian interpolations

Purported to be the story of Adam and Eve after the expulsion

Vision of Adam foreshadows the giving of the Law to Moses, and building Temple
no Messiah

Christian interpolation: Son of God to come in 5500 years

Final Judgment with fire and resurrection

Heavenly Paradise in third heaven

Heavenly body resurrected

Vague hope of Golden Age of future

Present injustice to be rectified

11. Fourth Ezra (Also known as Second Esdras)

Much eschatological material dependent on former traditions

Seven Visions in Babylon

End of present age imminent

Signs of the end: "He shall rule whom the inhabitants of the earth do not look for"

Probably anti-Christ but no clues given (Rowley)

When New Jerusalem appears, Messiah revealed with those who had died

Reign 400 years and all die with him

New Jerusalem beginning of Messianic period

Bliss temporary, Messiah mortal

Fourth Vision, the sorrowful woman, now no longer sorrowful, becomes the

New Jerusalem

Fifth Vision called the eagle vision, Daniel reinterpreted

4 kingdoms, 12 wings, 3 heads, symbolizing Roman Empire

3 heads, Vespasian, Titus, Domitian

Messiah Lion destroys Eagle

Sixth Vision: Vons tou anthropos (Mind the Man) on storm tossed sea, coming with
clouds of heaven

War of multitude against him

He made a Mt. Zion for himself and flew upon it

Consumed enemies with breath of his mouth

The purpose of these brief glimpses into the apocalypses of Jewish and Christian background is to show how the allusions used by John were all familiar to the readers of his day. Now for the apocalyptic material in the Gospels:

The Little Apocalypse of the Gospels: (Mark 13, Matt. 24-25)(Luke 21:20)

Were these passages separate documents written before and adapted by Jesus? Yes says A. Schweitzer in The Quest of the Historical Jesus.

The "abomination of desolation" of course refers to Antiochus (of the Seleucid Line) in book of Daniel.

In Luke 21:20 Daniel is reinterpreted for the Emperor Caligula just as author of Daniel reinterpreted Jeremiah's 70 years, and 4th Esdras reinterpreted Daniel's 4th kingdom.

Goguel: Life of Jesus, p. 428 holds Luke's form to be the original Jerusalem heading for dire tribulation

Blindness marked nation's life

Welfare of men and nations springs only from spiritual sensitiveness to God's word and will

Like all apocalyptic, these passages are the vehicle of hope and vigilance for followers
Deep spiritual truth

Whence came the conception of the second coming?

If Jesus identified himself with the Son of Man of Daniel 7:13 interpreted in an individual sense, then the kingdom ought to have come with him.

Yet certain gospel passages present the coming of the Son of Man as a future event. How can both be correct?

The concept was originally a collective one. But it became individualized in the person of him who should be its leader and representative. Thus Jesus was the "Son of Man" who came to bring in "the Son of Man," (The Mind Man). Two separate concepts were fused in him. In Mark, the son of Man meant the kingdom of God. So it became the symbol of the Kingdom (of completeness) coming in its consummation of power. Rowley: The Relevance of Apocalyptic, pp. 114-116.

Dr. Charles is considered one of our best apocalyptic authorities.
The excerpts will be interesting.

From R. H. Charles: *Schweich Lectures on the Apocalypse*
Oxford University Press, London, 1919

History of Interpretation of the Apocalypse of John

"From earliest ages many schools of thought have offered interpretations. Few have contributed much in the past. The failure of early literary expositors was due in part to their ignorance of Jewish apocalyptic, from the publication of the book of Daniel to the close of the first century of the Christian era. ... Early scholars had no knowledge of the unique grammar used by John, nor of the style of John.

"In the middle ages there was no progress in interpretation until Joachim of Floris, who found a complete history of the world in the apocalypse. Though a Catholic, like Dante* he freely criticized the appalling corruption of the papacy. Joachim was followed by a sect of the Franciscans who called him a prophet. To Joachim, the papacy was the mystical anti-Christ and Umbertino di Casale identified Pope Boniface VIII with the first beast in chapter 13, and Benedict XI with the second, or the prophet of the beast. According to the value of Greek letters found on the margin of a manuscript of an apocalypse of the 13th Century (No. 468 National Library. Paris) Benedicto is credited by an early scribe as "666", a deduction by the values associated with the Greek letters. Thus the writers of the 13th and 14th centuries forged the weapons which the reformers of the 16th century used against Rome, and emboldened kings and statesmen to resist the temporal encroachments of the papacy and mediaeval catholicism, and nerved men of thought and men of deep spiritual experience to resist its intellectual and religious encroachments. The writings of Joachim's school went further and identified Rome with the Scarlet Woman of chapter 17, and the Pope with the anti-christ, the beast.**

"The Reformation*** emerged and secured dignity of liberty and conscience and thought for thinkers and men of science. But its exegesis of the apocalypse is as uncritical as that of scholars of the Roman church. Both were hopelessly unscientific, bringing forth no sound method of guidance and merely gained what they thought was authentication for their own particular system of church or state.

"Finally in the 16th century three methods evolved.

1. Revival of the historical method, applying events to their own time.
2. Philological method, displacing speculation by an exact knowledge of the language and grammar of the New Testament apocalypse.
3. Literary-critical method (Grotius, a Dutch scholar) assuming the several visions committed to writing at different times in different places, before and after the destruction of Jerusalem. This approach developed into a belief of several editors, and several sources.

"Today all of these procedures are frankly rejected, seeing that the vocabulary, grammar and style of the Apocalypse in the main, are unique over against all Greek literature, and as such, they make such an hypotheses thereby arbitrary and absolutely untenable. pp. 4-8

"The correct procedure is to understand Jewish apocalyptic, thereby becoming familiar with the sources of John's allusions. Next, to study the grammar and style of John. The author has adopted various poetical forms as best vehicles for the expression of his thought and even literal translation of his words in this form bears the indelible stamp of poetry. Recognizing this poetical form has helped to recover the text of individual passages and to restore the right order in dislocated passages. pp. 67.

*Dante: *Purgatory*, Canto XVI.

**See Webster's New International Dictionary, 2d Edition, unabridged, under "whore."

***A reference to the great Protestant Reformation centered in Geneva, Switzerland, and commemorated by the Reformation Monument in University Park, Geneva.

"Truths connected with Old and New Testament prophecy in general:

1. Prophecy is directed to events in the author's own time.
2. Apocalypse is not limited to the immediate object but true for all time, and for all like crises in human affairs, since it deals with types of thought.

"The essential office of the prophet is not prediction. It is his task to set forth, to represent God, to bring home to his nation or the world at large, the true ideals and destinies of the individual of the nation, and of the world. Such prophecy is to be judged by its power to arouse the dormant conscience, to emancipate men from the yoke of materialistic motives and ends, to bring them under the sway of spiritual ideals, to wake in them a living consciousness of God and right thinking. p. 66.

Is the name John a pseudonym like those of Jewish apocalypses?

Charles says no.

Reasons:

"Under Ezra, the law became an unquestioned autocracy. The prophets were reduced to the position of no longer being its exponents. If a book of prophecy brought disclosures beyond or in conflict with the letter of the law, it could hardly attain a place in the canon. Ezekiel narrowly escaped being declared apocryphal by Jewish scholars as late as the first century of the Christian era.*

According
to Ezra,
400 B.C.

"The claim for the law was that it was all-sufficient for all time and eternity, as an intellectual creed, a liturgical system, as a practical guide to ethics and religion. Theoretically there was no room left for new light or inspiration or any further disclosure of God's will, in short, no room for true prophecy, only for the moralist, the casuist, the preacher. How then should a real prophet act?

Christian
Era.

"The tyranny of the law and the petrified orthodoxies of his time, compelled the authors of the book of Daniel and other Jewish apocalyptists to write under the names of ancient worthies before Ezra. But with the advent of Christianity, grounds for pseudonymity disappeared in the Christian Churches. The law took a subordinate place. The Sermon on the Mount transcends the old law by the statement of the new. In Gal. 3: 24, Paul calls the law a tutor to guide childhood until we attain manhood in Christ. The same attitude is taken in the Apocalypse of John. The law is not mentioned at all. Prophecy now comes again into first place as apocalyptic, on the lips of living men, the messengers of God. p. 67

"The scientific method of approach opened the mind of researchers to our modern contemplation of the Apocalypse of John....There is evidence within the apocalypse itself of John's biography. He was a Jewish Christian. He lived in Galilee for years, the home of the Jewish mystics and seers. He migrated to Asia Minor, where he settled in Ephesus, the Greek civil center.

How do we know this?

"John uses defective Greek, it was a learned language. He creates his own Greek grammar, different from the gospels and epistles. His unique style defies all ordinary rules. There is no other like it in 3000 years of Greek. He thought in Hebrew and used Hebrew idioms literally, not idiomatically in Greek. He had a profound knowledge of the Old Testament. His thought clothes itself naturally in its phraseology. He was connected with the author of the gospel and the epistles, in the same circle in Ephesus, or one was a pupil of the other. His library of Old Testament books included the books of the prophets, the Psalms, Proverbs, Song of Songs, the Pentateuch, Joshua, Kings, Samuel; the Pseudepigraphal Enoch, Testament of Levi, Assumption of Moses, Psalms of Solomon. His New Testament collection included most of the letters of Paul, Peter and James and Matthew and Luke. He had a broad knowledge of Babylonian and Greek mythology.

*If Ezekiel had been so declared, his book would have been excluded from the Canon. See excerpt from Dr. Richardson of Westminster, "Studies in the Bible" by Hoyt.

The Object of the Book

"To announce to a waiting and suffering world the coming of the Comforter, the New Jerusalem, the Kingdom of God among men and to assure the Christian church of the final triumph of good, the steps by which man rises to his dominion and the power of that dominion to completely overcome all resistance and antagonism when the Revelation of the New Jerusalem is put into practice, and to assure victory not only to the individual, not only throughout the kingdom of this world, but throughout the universe. p. 74.

"Thus its gospel was from the beginning at once individualistic and corporate, national and international and cosmic. The triumph of man's dominion is to be realized here. There is no legislation, no government, no statecraft which is not finally to be brought into subjection to the dominion of the fullness of the Christ. The apocalypse is thus the divine statute book of international law as well as a manual for the guidance of the individual Christian (I Cor. 15:24-27). pp 74-75

End of Dr. Charles' excerpts.

Brief Statements

Albert Schweitzer: *The Quest of the Historical Jesus*, 1910

"Apocalyptic thought is a fundamental and permanent element in the teachings of Jesus. It permeates his ethical teachings, sermons, parables, and the Fourth Gospel. There is an apocalypse at the end of each gospel. In the shadow of the cross Jesus rises to the heights of his teaching. The whole teaching and outlook and mission of Jesus must be understood and explained in the light of the apocalyptic element in the Gospels. The apocalypse of Jesus and not his ethics constituted his real gospel. His ethical teachings were only a preliminary and preparatory labor for the consummation of Jesus' social hope for the world as expressed in his apocalyptic conceptions.

Raymond Calkins: *Social Message of the Book of Revelation*, 1920

"The vocabulary of apocalypse was used as a literary vehicle by Jesus as a part of his equipment. At first there were only flashes, such as Satan falling from heaven, the parable of the tares, evil destroyed by fire. He presented the kingdom of this world (false thinking) as contrasted with the kingdom of heaven, the recognition of the completeness and dominion of man. The Christ advent is with power, a new kingdom in consciousness with all the glories and triumphs such a realization brings.

Paul and Apocalypse

"Paul found a whole social order of untouched wrongs and cruelties he could not seem to touch; hoary institutions like slavery, state paganism, murderous gladiatorial games. One thing he could do. He could plant in the hearts of men and women, the love of the Christ. He could organize them, and for the rest, the great hope, the great assurance, that the Christ would come in power to proclaim the ultimate victory of God's truth.

E. B. Allo: *Saint John 1' Apocalypse*, p. 214

"The whole attempt to identify the number of the beast with a person is arid conjecture.

V

SUPPLEMENT

**A Free Modern Paraphrase
of
The Apocalypse of John of Patmos
contributed by**

**Mary G. Behrens
Pauline E. McHugo
Lois Nutter Holt
Cora H. Phillips
Lorraine Tatsch Spencer
of
Spokane, Washington**

This paraphrase, found on the right hand pages following, is based directly upon the parallel King James Version, found on the left hand pages. Its purpose is to insert the decoded literary translations, found on the previous pages, in place of John's allusions, and thus put his message into present-day speech for better understanding of this vital book of the Bible.

This paraphrase with its translations cannot be fully appreciated or used intelligently without a thorough study of the basic informative articles (p. 1-15), and the lecture material (p. 21-95). Do not make the mistake of approaching the modern paraphrase without understanding how the translations were found. This supplement is the dessert, as it were, only enjoyed after the basic material has been assimilated.

The Revelation of Jesus Christ
The Apocalypse of John of Patmos
King James Translation

Introduction: Author's Preface
Seven Statements of the Revelation

Chapter 1

1. The Revelation of Jesus Christ,
which God gave unto him,
to shew unto his servants things which must shortly come to pass;
and he sent and signified it by his angel
unto his servant John:
2. Who bare record of the word of God,
and of the testimony of Jesus Christ,
and of all things that he saw.
3. Blessed is he that readeth,
and they that hear the words of this prophecy,
and keep those things which are written therein:
for the time is at hand.

Seven Blessings

4. John to the seven churches which are in Asia:
Grace be unto you, and peace, from him which is, and which was, and which is to come;
and from the seven spirits which are before his throne;
5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead,
and the prince of the kings of the earth.
Unto him that loved us, and washed us from our sins in his own blood,
6. And hath made us kings and priests unto God and his Father;
To him be glory and dominion for ever and ever. Amen.
7. Behold he cometh with clouds;
and every eye shall see him,
and they also which pierced him:
and all kindreds of the earth shall wail because of him.
Even so, Amen.
8. I am the Alpha and Omega,
the beginning and the ending,
saith the Lord, which is, and which was, and which is to come,
the Almighty.

A FREE MODERN PARAPHRASE OF THE APOCALYPSE OF JOHN OF PATMOS

(The last book of the King James Bible)

It is well to remember that this is a translation of what John saw and wrote therefore what follows is John speaking except the modern (smaller) type which indicates translator's notes.

John's Preface

It is my desire to introduce this precious and inspiring message to you by making seven statements about this book.

Chapter 1

1. This book I am about to present to you is the uncovering and explanation of the Fullness of the Christ, the gift of God to Jesus, and the gift of Jesus to all men, setting forth the inevitable triumphs, the supremacy of good in the experience of mankind. And Jesus gave it to me, John, through the inspiration of the angel thought, the realization on my part of the presence of a deep and abiding meaning, purpose, and hope in every struggle of man for fulfillment, dominion, and completeness.

2. I, John, therefore am bearing witness that this message I bring to you is the word of God, and the testimony of Jesus the Christ, and is a complete presentation of all that came to me as I listened. 3. Furthermore, this message brings blessing to all who read it and hear it and keep the meaning of all these things which are written herein.

Like all truth, it is ageless and timeless. This is an ever-present individual experience and applies to each of us now.

My next thought is to make you aware of seven special blessings which the book can bring into your experience.

4. I am addressing my message to the seven beloved churches in the little province of Asia, "the land of the dawning thought," as the Greeks call it. The first blessing is one of grace* and peace in your own realization of the infinite One Power operating in the universe, and from your realization of the angels of His presence*.

5. And from your recognition of the Christ power as presented by Jesus, who is our faithful witness to this power and the first to prove eternal life through his understanding that there is no death, -thus indeed making him the "prince," or the one to have dominion over human will. In this realization you will receive the second blessing of Love and Freedom since Jesus has proved it. 6. The third blessing of complete spiritual dominion as "kings and priests," is also ours as we realize the fatherhood of God (a translation of the Hebrew El, for the one Power operating in the universe.) This realization means a firmer understanding of the brotherhood of man.

7. There are times when it has seemed that the realization of the fullness of the Christ has been much obscured, as it were, by clouded thinking, but I assure you the time will come when it will be a blessing of universal recognition as thought is uplifted. This is the fourth blessing. When that time comes it will bless and rouse even the ignorant, unawakened and indifferent thought, -which is the fifth blessing; as well as awakening the remorseful followers of strictly materialistic thinking, which is the sixth blessing. Even so, I assure you this is the truth.

8. And I realize that the seventh and greatest blessing is the assurance of the daily operation of spiritual power as we realize more fully the infinite oneness of Being, the Alpha* and Omega, the all inclusive one Power.

*Throughout this paraphrase, an asterick unless otherwise stated, indicates a reference to the original allusion in the glossary.

Modern type indicates translator's notes.

John's Proofs of His Worthiness

Chapter 1:

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,
was in the isle that is called Patmos,
for the word of God, and for the testimony of Jesus Christ.
 10. I was in the spirit on the Lord's day,
and heard behind me a great voice, as of a trumpet,
 11. Saying, I am Alpha and Omega, the first and the last:
and what thou seest, write in a book, and send it unto the seven churches,
which are in Asia;
unto Ephesus, and unto Smyrna, and unto Pergamos,
and unto Thyatira, and unto Sardis, and unto Philadelphia,
and unto Laodicea.
-
12. And I turned to see the voice that spake with me. And having turned,
I saw seven golden candlesticks;
 13. And in the midst of the seven candlesticks one like unto the Son of man,
clothed with a garment down to the foot,
and girt about the paps with a golden girdle.
 14. His head and his hairs were white like wool, as white as snow;
and his eyes were as a flame of fire;
 15. And his feet like unto fine brass, as if they had been burned in a furnace;
and his voice as the sound of many waters.
 16. And he had in his right hand seven stars:
and out of his mouth went a sharp two-edged sword:
and his countenance was as the sun shineth in his strength.
-
17. And when I saw him, I fell at his feet as dead.
And he laid his right hand upon me, saying unto me,
Fear not;
I am the first and the last:
 18. I am he that liveth, and was dead; and behold,
I am alive for evermore, Amen;
And have the keys of hell and of death.
 19. Write the things which thou hast seen, and the things which are,
and the things which shall be hereafter;
 20. The mystery of the seven stars which thou sawest in my right hand,
and the seven golden candlesticks.
The seven stars are the angels of the seven churches:
and the seven candlesticks which thou sawest are the seven churches.

John's Proofs

We are sure you will be interested in John's own experience in becoming aware of the great truth he here presents to us. These are the proofs that John was found worthy to record and perpetuate this great message to man.

9. I, John, your companion and brother in suffering and in the spiritual dominion which patience* brings when rightly understood, was an exile on the island that is called Patmos because I was loyal and obedient to the word of God and to the testimony of Jesus the Christ.

10. I was, furthermore, spiritually receptive on this day of revelation, listening, as it were, for the strengthening message of hope and promise which I so deeply needed to help me out of this unhappy condition of discord, confusion and attack. I heard behind me, a voice like the clarion call of the trumpet, arousing me to alertness.

11. Saying, "I, the Christ, am the first and the last, without beginning or end, the infinite realization of One Being. What you see, write in a book and give it to all searching for understanding, to each and every individual on whom the light is dawning, yea, even to Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. **And I turned to see the voice that spoke with me. And when I turned I saw, as it were, the seven-branched golden lampstand* of the tabernacle of Moses, which meant to me the realization of the ever presence of spiritual illumination.

13. And in the midst of the lampstand one stood in the likeness of the Mind man* the Son of Man, or spiritual man. As I saw him I took in every detail of his appearance, and I realized that spiritual man is completely protected and ready for action,

14. Possessing purified intelligence and strength and illuminated purified vision,

15. Together with reflected purified understanding and the expression of all power.

16. I further realized that spiritual man is equipped with the angels* of His presence, in other words, with Power, Light, Wisdom, Truth, Love, Beauty and Life, and he possesses the declaration of Truth, directing and protecting. His countenance shone with the realization of illuminated dominion.

17. And when I saw him, all personal sense of self was gone and he laid his right hand upon me saying: "Fear not," and all fear was overcome in me.

18. He spoke again saying, "I am the first and the last, the living infinite One: and I was dead and behold I am alive forevermore." In that instant I realized the truth that life is eternal and that spiritual man, the Mind man* has dominion over death and everything associated with death.

19. And he said: "write what you have seen and the things which are, and which shall be revealed to you."

20. And so I am writing these things to you and you are to remember that in the spiritual realization of Love and Truth, the seven stars of my message are not only the angels of the church but they are in turn the "angels of His presence," being the "Spirits before the throne." In this book the seven branched golden lampstand represents the seven churches: the church, in other words, sending forth the light of blessing, joy, and Truth to all men, with its spiritual illumination.

**Description of Spiritual man, p. 28.

Introduction: Prologue
Ephesus

Chapter 2

1. Unto the angel of the church of Ephesus write;
These things saith he that holdeth the seven stars in his right hand,
who walketh in the midst of the seven golden candlesticks;
2. I know thy works, and thy labour, and thy patience,
and how thou canst not bear them which are evil:
and thou hast tried them which say they are apostles, and are not,
and hast found them liars:
3. And hast borne, and hast patience,
and for my name's sake hast laboured, and hast not fainted.
4. Nevertheless I have somewhat against thee,
because thou hast left thy first love.
5. Remember therefore from whence thou art fallen, and repent,
and do the first works;
or else I will come unto thee quickly,
and will remove thy candlestick out of his place,
except thou repent.
6. But this thou hast,
that thou hatest the deeds of the Nicolaitans, which I also hate.
7. He that hath an ear, let him hear what the spirit saith unto the churches;
To him that overcometh will I give to eat of the tree of life,
which is in the midst of the paradise of God.

Smyrna

8. And unto the angel of the church in Smyrna write;
These things saith the first and the last, which was dead and is alive;
9. I know thy works, and tribulation, and poverty,
(but thou art rich)
and I know the blasphemy of them which say they are Jews,
and are not,
but are the synagogue of Satan.
10. Fear none of those things which thou shalt suffer:
behold the devil shall cast some of you into prison,
that ye may be tried;
and ye shall have tribulation ten days:
be thou faithful unto death,
and I will give thee a crown of life.
11. He that hath an ear, let him hear what the spirit saith unto the churches;
He that overcometh shall not be hurt of the second death.

John's Prologue - Chapters two and three
Seven Messages to Seven Churches

****In connection with each of the following churches, John gives first, the correcting quality, a quality of Spiritual Man, then the condition to be corrected and finally the reward for correcting the condition.**

I

EPHESUS

This message shows that the recognition of spiritual man, equipped with the angels of His presence, corrects lack of fruitage or faithlessness, and brings the reward of eternal life.

Chapter 2.

1. This letter is being addressed to the highest thought, the angel thought of the church in Ephesus, in the group consciousness or individual consciousness where faith without works is being expressed: These things says spiritual man whom I saw in the midst of the lampstand, equipped with the qualities of Power, Life, Truth, Wisdom, Light, Beauty, and Love (angels of His presence - 7 stars),
 2. I know what you are doing; your hard work and your patience and that you do not approve of the evil which is done and you are alert to resist the false teachings of the day:
 3. You have endurance and patience and have labored much for my sake and you have not grown weary.
 4. But I have 'this against you, you have lost your early enthusiasm and the true teaching of faith.
 5. Remember, therefore, repent,* have a new mind, and do as you did at first or you will lose your spiritual illumination and understanding.
 6. But it is to your credit that you disapprove of the teachings of sensualism and the practices of sinful desires common to the Nicolaitans* of which I also disapprove.
7. Let anyone who is willing to listen, hear what the Spirit says to all - to each and every consciousness: he who overcomes unfaithfulness and is victorious shall experience everlasting fruitage, in the midst of eternal happiness.

II

Smyrna

This message shows that the recognition of spiritual man, expressing eternal life corrects hypocrisy, deception, false teachings about life, and brings the reward of the realization of eternal life and the understanding that there is no death.

8. To the highest thought, the angel thought of the church in Smyrna, in the group or individual consciousness expressing hypocrisy, write: These things says spiritual man, the living Infinite One, without beginning or end, expressing the truth of eternal Life,
 9. I know what you are doing, your trials and your struggles with what you call poverty - though you are rich in Spirit, and I know how you are criticized by hypocrites who practice false teachings about life.
 10. Do not fear anything you have to endure; behold, you shall be tested for a time; be faithful until you have overcome this false teaching about life, or in other words, the belief in death, and you will experience your own dominion.
11. Let anyone who is willing to listen, hear what the Spirit says to all: he who overcomes hypocrisy and is victorious over a belief in death knows there is no death, no belief in degrees of death either second, third or any other.

****See p. 31 and p. 26.**

Pergamos

Chapter 2

12. And to the angel of the church in Pergamos write;
These things saith he which hath the sharp sword with two edges;
13. I know thy works, and where thou dwellest,
even where Satan's seat is:
and thou holdest fast my name, and hast not denied my faith,
even in those days wherein Antipas was my faithful martyr,
who was slain among you, where Satan dwelleth.
14. But I have a few things against thee,
because thou hast there them that hold the doctrine of Balaam,
who taught Balak to cast a stumbling block before the children of Israel,
and to eat things sacrificed unto idols,
and to commit fornication.
15. So hast thou also them that hold the doctrine of the Nicolaitans,
which thing I hate.
16. Repent; or else I will come unto thee quickly,
and will fight against them with the sword of my mouth.
17. He that hath an ear, let him hear what the spirit saith unto the churches;
To him that overcometh will I give to eat of the hidden manna,
and will give him a white stone,
and in the stone a new name written,
which no man knoweth saving he that receiveth it.

Thyatira

18. And unto the angel of the church in Thyatira write;
These things saith the Son of God, who hath his eyes like unto a flame of fire,
and his feet are like fine brass;
19. I know thy works, and charity, and service and faith,
and thy patience, and thy works;
and the last to be more than the first.
20. Notwithstanding I have a few things against thee,
because thou sufferest that woman Jezebel,
which calleth herself a prophetess,
to teach and to seduce my servants to commit fornication,
and to eat things sacrificed to idols.
21. And I gave her space to repent of her fornication;
and she repented not.

III

Pergamos (Pergamum)

This message shows that the recognition of spiritual man, possessing spiritual illumination and the declaration of Truth, corrects sensuality and fornication, and brings the reward of spiritual sustainment, purified selfhood, and the new establishment and recognition of true selfhood, or a true concept of church.

12. To the highest thought, the angel thought of the church in Pergamos, in the group or individual consciousness expressing sensuality, write: These things says spiritual man, recognizing that the Declaration of Truth protects and directs (sword with two edges).

13. I know what you are doing and that you live surrounded by the false teachings (Satan's seat) of emperor worship with its immoral practices: yet you adhered to my teachings and did not deny your faith in me even during those days when Antipas was martyred by the priests of Aesculapius and by the emperor worshippers.

14. But I have these things against you; that some of you believe in the teachings of Balaam, a false prophet, who taught Balak to cast the stumbling block* of sensuality before the children of Israel, to corrupt themselves by committing evil.

15. You have also among you those who accept the teachings of sensualism and the practices of sinful desires common to the Nicolaitans of which I also disapprove.

16. Repent, change your thinking, have a new mind, or else spiritual man with the sword of Truth protecting and directing, will come quickly and will wage righteous war against sensuality and evil.

17. Let anyone who is willing to listen, hear what the Spirit says to all: he who overcomes sensuality, and is victorious, will experience spiritual sustainment (hidden manna), and will possess purified establishment (white stone), and will have a new true selfhood known only to him who has it.

IV

Thyatira

In this message we learn that the recognition of spiritual man, possessing illuminated spiritual vision and reflected understanding, corrects malpractice, manipulation, domination, and brings the reward of the full dominion of the Christ.

18. To the highest thought, the angel thought of the church in Thyatira, in the group or individual consciousness expressing malpractice and domination, write: These things, says spiritual man, recognizing and possessing purified understanding, and illuminated, purified, vision:

19. I know what you are doing, your love and service and faith and patience, and that you now do more than you did at first.

20. But I have these things against you, that you are swayed by so-called modern trends, including malpractice, manipulation, and domination, which influence and persuade others to be immoral just as the Jezebel thought always corrupts and causes people to lose their freedom of action, whereas they should abstain from evil and even the appearance of evil.

21. I gave this Jezebel type-of-thought time to change its thinking and have a new mind and stop immoral practices and it refused. Be sure you do not follow this wrong example.

Chapter 2 (continued)

22. Behold I will cast her into a bed,
and them that commit adultery with her into great tribulation,
except they repent of their deeds.
23. And I will kill her children with death;
and all the churches shall know that I am he which searcheth the
reins and hearts:
and I will give unto every one of you according to your works.
24. But unto you I say, and unto the rest in Thyatira,
as many as have not this doctrine,
and which have not known the depths of Satan, as they speak;
I will put upon you none other burden.
25. But that which ye have already hold fast till I come.
26. And he that overcometh, and keepeth my works unto the end,
to him will I give power over the nations:
27. And he shall rule them with a rod of iron;
as the vessels of a potter shall they be broken to shivers:
even as I received of my Father.
28. And I will give him the morning star.
29. He that hath an ear, let him hear what the spirit saith unto the churches.

Sardis

Chapter 3

1. And unto the angel of the church in Sardis write;
These things saith he that hath the seven spirits of God, and the seven stars;
I know thy works and hast a name that thou livest, and art dead.
2. Be watchful, and strengthen the things which remain, that are ready to die:
for I have not found thy works perfect before God.
3. Remember therefore how thou hast received and heard,
and hold fast, and repent.
If therefore thou shalt not watch,
I will come on thee as a thief,
and thou shalt not know what hour I will come upon thee.
4. Thou hast a few names even in Sardis which have not defiled their garments;
and they shall walk with me in white:
for they are worthy.
5. He that overcometh, the same shall be clothed in white raiment:
and I will not blot out his name out of the book of life,
but I will confess his name before my Father, and before his angels.
6. He that hath an ear, let him hear what the spirit saith unto the churches.

22. Behold, those who use malpractice, manipulation, and domination (the Jezebel thought), will be cast by their own inclinations into these false beliefs (cast into a bed) and those who come under the influence of these adulterations will be put to sleep, and even suffer the death of moral destruction unless they change their thinking and their actions and have a new mind.

23. And I will destroy the effects (her children) of these wrong practices: and all of you shall know that spiritual man searches the mind and hearts and will give everyone of you what you deserve, according to your alertness as well as your works.

24. But to the rest of you in Thyatira who do not believe in these activities and have not experienced the depths of these false teachings of Satan, I will put no other burden on you.

25. However, be steadfast in your love, service, faith, and patience until I come.

26. He who overcomes malpractice, manipulation and domination, and is victorious, I will reward with spiritual power (power over nations).

27. And he who overcomes shall rule out malpractice, manipulation and domination, with love, protection and stability (the rod of iron), until all evil is destroyed: even as spiritual man received authority from God, so does he who overcomes receive his authority from God.

28. And I will give him the full understanding and dominion of the fullness of the Christ, the Morning Star.

29. Let anyone who is willing to listen, hear what the Spirit says to everyone. This is a call to alertness.

V

Sardis

In this message we see that the recognition of spiritual man, equipped with the angels of His presence, corrects lack of watchfulness, lack of establishment, and brings the reward of purified protection and eternal establishment.

Chapter 3

1. To the highest thought, the angel thought of the church in Sardis, in the group or individual consciousness expressing unfaithfulness and lack of alertness, write: These things says spiritual man equipped with the angels of His presence: I know what you are doing, that you have the reputation of being established in the faith, but you are not, you are as one dead.

2. Arouse yourselves and stand fast in your faith which is almost gone, for I have found that you have never completed or proved anything.

3. Remember what you have received and heard, obey it and repent, have a new mind. If therefore you are not obedient and watchful, danger comes before you know it, for where there is a lack of watchfulness, any type of wrong thinking can creep in.

4. There are a few in Sardis who have not been unfaithful and lacking in watchfulness, and they shall walk with me, protected by purity (white garments), for they are deserving.

5. He who overcomes unfaithfulness and lack of establishment, the same shall be protected (clothed) by pure and loving thoughts: and I will not take his spiritual identity out of eternal establishment (name in book) but I will establish his spiritual identity forever before my Father and before the angels of His presence.

6. Let anyone who hears, listen to what the Spirit says to each and every consciousness.

Chapter 3 continued

Philadelphia

7. And to the angel of the church in Philadelphia write;
These things saith he that is holy, he that is true,
he that hath the key of David,
he that openeth, and no man shutteth;
and shutteth, and no man openeth;
8. I know thy works:
behold I have set before thee an open door, and no man can shut it:
for thou hast a little strength, and hast kept my word,
and hast not denied my name.
9. Behold, I will make them of the synagogue of Satan,
which say they are Jews, and are not, but do lie;
behold, I will make them to come and worship before thy feet,
and to know that I have loved thee.
10. Because thou hast kept the word of my patience,
I also will keep thee from the hour of temptation,
which shall come upon all the world,
to try them that dwell upon the earth.
11. Behold, I come quickly:
hold that fast which thou hast, that no man take thy crown.
12. Him that overcometh will I make a pillar in the temple of my God,
and he shall go no more out:
and I will write upon him the name of my God,
and the name of the city of my God, which is new Jerusalem,
which cometh down out of heaven from my God:
and I will write upon him my new name.
13. He that hath an ear, let him hear what the spirit saith unto the churches.

Laodicea

14. And unto the angel of the church of the Laodiceans write;
These things saith the Amen,
the faithful and true witness,
the beginning of the creation of God;
15. I know thy works, that thou art neither cold nor hot:
I would thou wert cold or hot.

VI

Philadelphia

This message shows that the recognition of spiritual man expressing the dominion of Love, corrects a lack of the expression of love, and brings the reward of spiritual support, and the establishment of the fullness of the Christ.

7. To the highest thought, the angel thought of the church in Philadelphia, in the group or individual consciousness found lacking in the expression of love and filled with ingratitude, write: These things says spiritual man, he that is holy, he that is true, expressing the Christ, he that has the dominion of Love, (the key of David which alone opens and shuts).

8. I know what you are doing. Behold! I have given you great opportunity to express the dominion of Love, (an open door) which cannot be taken from you: and yet you have expressed only a little love, a little strength, but you have kept my word and have not denied my name.

9. Behold, I will make those who practice false teachings, who are of the synagogue of Satan-the hypocrites, I will make them humble themselves and worship, and in your proofs of Love they will learn that I have loved you!

10. Because you have guarded my message carefully I will guard you also in the testing time that is coming to the whole world, to test all upon the earth.

11. Behold I come quickly, make secure what you have so that no one can take your dominion, your crown, from you.

12. He who overcomes and corrects ingratitude which is the lack of the expression of love, will be made a spiritual support in the temple of my God for ever. I will impress upon him the name, that is, the character of my God. I will impress upon him the nature of my God, which is the dominion of the Christ, or New Jerusalem, which comes out of heaven from God, and I will give him my new name, my own Christly character.

13. Let anyone who listens, hear what the Spirit says to all, to each and every consciousness.

VII

Laodicea

In this message we learn that the recognition of spiritual man, the faithful and true witness, without beginning or ending, corrects lukewarmness, apathy, self-satisfaction, and brings the reward of at-one-ment with the Christ.

14. To the highest thought, the angel thought of the church in Laodicea, in the group or individual consciousness expressing neutrality, indifference and smugness, write: These things says spiritual man expressing the Christ, the faithful and true witness expressing infinite being without beginning or ending:

15. I know what you are doing, that you are neutral, lukewarm, compromising with error and indifferent to sin: I would you were either cold or hot.

Chapter 3 continued

16. So then because thou art lukewarm, and neither cold nor hot,
I will spue thee out of my mouth.
17. Because thou sayest, I am rich, and increased with goods,
and have need of nothing;
and knowest not that thou art wretched, and miserable, and poor and blind and naked:
18. I counsel thee to buy of me gold tried in the fire,
that thou mayest be rich;
and white raiment, that thou mayest be clothed,
and that the shame of thy nakedness do not appear:
and anoint thine eyes with eyesalve, that thou mayest see.
19. As many as I love, I rebuke and chasten:
be zealous therefore, and repent.
20. Behold, I stand at the door, and knock:
if any man hear my voice and open the door,
I will come in to him, and will sup with him, and he with me.
21. To him that overcometh will I grant to sit with me in my throne,
even as I also overcame,
and am set down with my Father in his throne.
22. He that hath an ear, let him hear what the spirit saith unto the churches.

16. So then because you are lukewarm, neutral, indifferent, and smug, and without conviction, I will cast you out with contempt.
17. Because you say: I am rich, and am well off and need nothing, puffed up with self-satisfaction as you are, you do not know that you are really wretched, miserable, poor, blind and without protection.
18. I advise you to buy of me spiritual treasure, the gold* of right thinking and alertness, which will be your protection, so that the shame of being unprotected, or spiritually naked, may not appear: and I advise you to buy of me spiritual discernment that you may see.
19. I reprove and discipline all those I love; so be in earnest and have a new mind, be zealous and enthusiastic in all you do.
20. Behold, I stand at the door of opportunity and knock: if anyone hears my voice and is receptive and willing, I will enter and be at-one with him and he with me.**
21. He who overcomes lukewarmness, indifference, and smugness is permitted to be at-one with me as I express the Christ (my throne) even as Jesus overcame and is at-one with God, expressing all authority and power.
22. Let anyone who listens, hear what the Spirit says to all, to each and every consciousness.

The seven visions which follow are seven stages in thought which occur according to the law of spiritual development. They are seven stages in the revelation of the law of good which bring about the full understanding and dominion of the Christ.

**For use of "at-one," see glossary, also p. 13.

Vision I

The Throne, The Sealed Book, and The Lamb

Chapter 4

1.

1. After this I looked, and behold, a door was opened in heaven:
and the first voice which I heard was as it were a trumpet talking with me;
which said, Come up hither, and I will show thee things which must be hereafter.
2. And immediately I was in the spirit:
and behold, a throne was set in heaven,
and one sat on the throne.
3. And he that sat was to look upon like a jasper and a sardine stone:
and there was a rainbow round about the throne,
in sight like unto an emerald.

2.

4. And round about the throne were four and twenty seats:
and upon the seats I saw four and twenty elders sitting,
clothed in white raiment;
and they had on their heads crowns of gold.

3.

5. And out of the throne proceeded lightnings and thunderings and voices:
and there were seven lamps of fire burning before the throne,
which are the seven spirits of God.

4.

6. And before the throne there was a sea of glass like unto crystal:
and in the midst of the throne, and round about the throne,
* were four beasts full of eyes before and behind.
7. And the first beast was like a lion,
and the second beast like a calf,
and the third beast had a face as a man,
and the fourth beast was like a flying eagle.
8. And the four beasts had each of them six wings about him;
and they were full of eyes within:
and they rest not day and night, saying,
Holy, holy, holy,
Lord God Almighty,
Which was, and is, and is to come.

5.

9. And when those beasts give glory and honor and thanks
to him that sat on the throne,
who liveth for ever and ever,
10. The four and twenty elders fall down before him that sat on the throne,
and worship him that liveth for ever and ever,
and cast their crowns before the throne, saying,
11. Thou art worthy, O Lord,
to receive glory and honour and power:
for thou hast created all things,
and for thy pleasure they are and were created.

*See p. 44.

Vision I

The One on the Throne Established

Translator's Note: The first vision establishes the one creation, namely-that there is only one wholly spiritual creation as revealed by Jesus, which realization gives dominion to all mankind. All types of wrong thinking which are a hindrance to individual and group progress have now been brought out into the open and the method of correction has been established. It is interesting to note also, that the Bridegroom is prepared in this vision, and the Bride is to be presented and prepared in Vision IV (Rev. 12-14).

-1-

Chapter 4

1. I, John, saw and behold, it was as if a door into complete understanding was open to me and the voice that I had first heard, the voice of spiritual man, like a positive declaration of Truth, said to me, "Lift up your thought and I will show you the realization of the fulfillment, dominion, and completeness of man."

2. Immediately I was spiritually alert and I saw a throne, and One sitting on the throne, which meant to me the one complete divine dominion and authority.

3. The One on the throne was like a jasper* and sardius, that is, the one divine authority expresses infinite illumination and wisdom, and the rainbow about the throne was the promise of immortality, and the emerald was the expression of perfection.

-2-

4. And around about the throne were twenty-four seats which were a symbol to me of authority, and the twenty-four elders* seated, symbolized the spiritual interpreters of authority which contribute to the understanding of the Oneness of the One. They were protected by purity and they ruled with power.

-3-

5. And out of the throne, the seat of dominion, came arousing calls to alertness. I further saw seven lamps as complete spiritual illumination before the throne, and I recognized them as the angels of His presence: Power, Light, Wisdom, Truth, Love, Beauty and Life.

-4-

6. And before the seat of dominion was the glassy sea as I had seen it in the temple of Jerusalem. As I looked into this glassy sea, I saw, as one reflection, the throne, the One on the throne, the elders and the angels of His presence, who are the illuminators. There was also something else reflected in the glassy sea, four living creatures, with eyes before and behind so that they were all seeing, in other words expressing perpetual sight.

7. And the first living creature was like a lion, the expression of the all-power of good; and the second was like a calf, the expression of the all-intelligence of good; and the third had the face of a man expressing the all-Mind of good; and the fourth was like a flying eagle, the expression of the all-activity of good.

8. I realized that the four living creatures, like the six-winged cherubim on the top of the ark, represented wisdom and intelligence** at-one with Deity. These creatures were all-seeing and all-acting and they sang the song of the prophet Isaiah. "Holy, Holy, Holy, Lord God Almighty, which was and is and is to come."

-5-

9. As never before, I was conscious of the wholeness, fullness, and completeness of the One Infinite Power operating in the universe. And now I heard the four living creatures giving glory and honor and thanks to God the eternal, the Infinite Being, expressing dominion and power, and singing a song of progress.

10. As the twenty-four elders, the interpreters of God, fell down before the throne they worshipped the One on the throne, and subordinated their own authority to the One Power, saying,

11. "Thou art worthy O Lord, to receive glory and honor and power; for thou has created all things, and for thy pleasure they are and were created." I recognized the song they were singing as the song of the Christian brethren. It is our song of the One creation, which we recognize as wholly spiritual.

**Translator's Note: Intelligence and understanding are both used in this connection; see Deut. 4:6.

Chapter 5

6.

1. And I saw in the right hand of him that sat on the throne
a book written within and on the back side,
sealed with seven seals.
2. And I saw a strong angel proclaiming with a loud voice,
Who is worthy to open the book,
and to loose the seals thereof?
3. And no man in heaven, nor in earth,
neither under the earth,
was able to open the book,
neither to look thereon.
4. And I wept much, because no man was found worthy to open
and to read the book,
neither to look thereon.
5. And one of the elders saith unto me,
Weep not:
behold, the Lion of the tribe of Judah,
the Root of David,
hath prevailed to open the book,
and to loose the seven seals thereof.

7.

6. And I beheld, and, lo,
in the midst of the throne and of the four beasts,
and in the midst of the elders,
stood a Lamb as it had been slain,
having seven horns and seven eyes,
which are the seven spirits of God
sent forth into all the earth.
7. And he came and took the book out of the right hand
of him that sat upon the throne.
8. And when he had taken the book,
the four beasts and four and twenty elders
fell down before the Lamb,
having every one of them harps,
and golden vials full of odours,
which are the prayers of the saints.
9. And they sung a new song, saying,
Thou art worthy to take the book,
and to open the seals thereof:
for thou wast slain,
and hast redeemed us to God by thy blood
out of every kindred, and tongue, and people, and nation:
10. And hast made us unto our God kings and priests:
and we shall reign on the earth.

End of Vision I

Chapter 5

-6-

1. I saw as the expression of divine authority, the old Scriptures, written on both sides, ready to be understood and used, but obscured for a while with the seven seals which have kept the book from being understood.
2. And I saw Michael, the strong angel, and heard him asking, "Who is worthy to open the Book and take off the coverings, the seals, and reveal the law of God?"
3. And I thought there was no one any where able to understand and reveal God's law still closed within the Book.
4. And I wept much because no one was found worthy to open the Scriptures or to reveal their message and I wondered if it would ever be revealed. Remember how our beloved Isaiah warned the people of his time against their closed thought in not being willing to accept the true teachings they had known? (Isa. 29:11,12)
5. But a higher understanding came to me like a voice, and said, "Weep not. For Jesus and His presentation of the Christ, expressing the lion quality of power has triumphed, so that he can open the book and break the seven seals." It is true that the opening of the Scriptures unlocks the Treasures of Life Eternal.

-7-

6. Picture to yourself what it was I now saw in the presence of the One on the Throne, in the presence of All-Power, All-Intelligence, All-Mind, All-Action, and in the presence of complete authority: there was a Lamb standing. This Lamb is Christ Jesus, who by his self-denial and self-sacrifice, is known as the Lamb of God, the willing one. His strength and vision are the expression of the "angels of His presence" which God sent forth into all the earth.
7. Jesus came and took the old Scriptures, which were ready to be used, from the One on the Throne.
8. When he had taken the Scriptures and claimed his worthiness to have dominion with the All-Power, All-Intelligence, All-Mind, All-Activity of good, (the four living creatures), and to have dominion with the spiritual interpreters of the authority of God (the elders), I saw golden bowls full of the incense of gratitude and I heard all the harps in a great paean of praise, like the prayers of gratitude expressed of old by the Holy ones.
9. This was the new song of dominion and praise: "Thou art worthy to take the book and to open the seals thereof; for thou was slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation.
10. And hast made us unto our God kings and priests: and we shall reign on the earth."

End of Vision I

Theme: Vision One ends in a song of praise and gratitude because the Oneness of God, the One on the throne, and the Lamb, the Christ, has been established. They are included in one reflection in the glassy sea. This Oneness implies dominion to all individuals proving the ever-presence of the Christ.

You will find that the protective introductions precede each of the visions which deal with the uncovering of a wrong condition of thought and the method of its self-destruction. You will be interested to note that John never names a condition to be destroyed until he shows by a protective introduction that the Truth which destroys the wrong condition is already established. These protective introductions are to be found before the second, third, fifth, and sixth visions. In the protective introduction to the second vision, the protection comes from the infinite recognition that the Lamb, at-one with the One, is found worthy to express all the attributes of Deity. And so, the protective introduction to Vision II follows:

Vision II

Protective Introduction

Chapter 5:11 And I beheld, and I heard
 the voice of many angels round about
 the throne and the beasts and the elders:
 and the number of them was ten thousand times ten thousand,
 and thousands of thousands:

12. Saying with a loud voice,
 Worthy is the Lamb that was slain
 to receive power, and riches, and wisdom, and strength,
 and honour, and glory, and blessing.
13. And every creature which is in heaven, and on the earth,
 and under the earth, and such as are in the sea,
 and all that are in them, heard I saying,
 Blessing, and honour, and glory, and power,
 be unto him that sitteth upon the throne,
 and unto the Lamb for ever and ever.
14. And the four beasts said, Amen.
 And the four and twenty elders fell down,
 and worshipped him that liveth for ever and ever.

Vision II

The Opening of the Seals of the Book

Chapter 6

1.

1. And I saw when the Lamb opened one of the seals,
 and I heard as it were the noise of thunder,
 one of the four beasts saying,
 Come and see.

2. And I saw, and behold a white horse:
 and he that sat on him had a bow;
 and a crown was given unto him:
 and he went forth conquering and to conquer.

Protective Introduction for Vision II

11. When I, John, say I heard the voice of many angels. . . and the number of them was ten thousand times ten thousand and thousands of thousands, an infinite number. I am trying to paint such a picture that you cannot fail to understand what my experience was. Angels are God's messages to man. I thought the thoughts of God. I beheld the completeness of Being. I understood the innumerable thoughts of God as they came to me in the realization of the All-Power, All-Intelligence, All-Mind, All-Activity, of God's presence.

12. These angel thoughts were proclaiming "The Christ is worthy to receive and express all the attributes of Deity: power, riches, wisdom, strength, honor, glory and blessing, for the full meaning of Deity is made known through the Christ."

13. And I heard all of God's creations from the infinitesimal to the greatest, from the lowest to the highest, saying, "Blessing, and honor, and glory, and power, belong to God Almighty and to the Christ forever."

14. And All-Power, All-Intelligence, All-Mind, and All-Action (the four living creatures) said, "Amen, so be it," and the spiritual interpreters of authority, (the elders) in the deepest humility worshipped Him that liveth forever and ever."

Translator's note: It is the thought of the authors of this paraphrase that John must have had a tremendous experience when the revelation came to him in all its awe-filled grandeur, that it came to him in its entirety before he wrote it out in apocalyptic symbols and that when he wrote . . . "I beheld and I heard the voice of many angels. . . and the number of them was ten thousand times ten thousand and thousands of thousands" (Rev. 5:11), and . . . "all the angels stood round about the throne" (Rev. 7:11) he was calling to their attention the words of the Psalmist, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand" (Ps. 139:17,18). It is said of the astronomer, Johann Kepler (1571-1630) who discovered the three laws of planetary motion, that when he had his discoveries proved by looking through a telescope, he fell on his knees and said, "My God! I think Thy thoughts after Thee!"

Vision II

Establishment of the Qualities of True Selfhood

Chapter 6-8:1

Translator's note: The purpose of this second vision is to show you that in the establishment of true thinking or true selfhood all false thinking is silenced. In other words, all worldiness such as lust, war, greed, envy, death, self-pity, self-righteousness, human will, ignorance of true selfhood, and all phases of materiality are silenced, when true thinking is established. (see p. 50)

In this second vision Jesus, the Christ, removes the six seals, or coverings of evil, from the old Scriptures before the servants are sealed, or protected, and then follows the removal of the seventh seal. Removing the seals also means removing the obscurity from the Scriptures. Sealing the servants means establishing their name, their character, with their identity as the ones who have won Spiritual Victory, which gives them protection against evil forces.

The spiritual children are the children of Israel* in the broadest sense. They are the children of a spiritual victory. They are symbolically marked on their foreheads to identify them as followers of spiritual law. This mark on the forehead** is indicative of complete protection.

1. I, John, saw Jesus the Christ open the first seal. The All-Power of God's presence was there and established, and I heard this All-Power, the first living creature, as a lion, saying with a voice like thunder, "Come and see."

2. A white horse came forth and he that sat upon him had a bow. I immediately knew this for the symbol of the Greek Centaur, representing lust, indicating what lust would try to do if All-Power were not already established. Lust attempted to conquer but was impotent in the presence of Omnipotence, the All-Power of God's presence, (the lion).

**See Deut. 6:4-5, Romans 9:6-8.

Chapter 6:

2.

3. And when he had opened the second seal,
 I heard the second beast say,
 Come and see.

4. And there went out another horse that was red:
 and power was given to him that sat thereon
 to take peace from the earth,
 and that they should kill one another:
 and there was given unto him a great sword.
-

5. And when he had opened the third seal, 3.
 I heard the third beast say,
 Come and see.
 And I beheld, and lo a black horse;
 and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say,
 A measure of wheat for a penny,
 and three measures of barley for a penny;
 and see thou hurt not the oil and the wine.
-

4.

7. And when he had opened the fourth seal,
 I heard the voice of the fourth beast say,
 Come and see.

8. And I looked, and behold a pale horse:
 and his name that sat on him was Death, and Hell followed with him.
 And power was given unto them over the fourth part of the earth,
 to kill with sword, and with hunger, and with death,
 and with the beasts of the earth.
-

5.

9. And when he had opened the fifth seal,
 I saw under the altar the souls of them that were slain
 for the word of God, and for the testimony which they held.
10. And they cried with a loud voice, saying,
 How long, O Lord, holy and true,
 dost thou not judge and avenge our blood
 on them that dwell on the earth?
11. And white robes were given unto every one of them;
 and it was said unto them, that they should rest yet for a little season,
 until their fellowservants also and their brethren,
 that should be killed as they were,
 should be fulfilled.

-2-

3. When the Christ had broken the second seal, had taken off the second covering in the presence of the All-Intelligence of Deity, I heard this All-Intelligence, the second living creature (a calf), say, "Come and see."

4. A red horse came forth, but in the presence of All-Intelligence, this horse symbolizing war and discord could not operate.

-3-

5. When Jesus the Christ had removed the third seal of evil in the presence of the Omniscience of Deity, the third living creature (a man-faced), I heard this All-Mind say, "Come and see." And I saw a black horse, symbolizing covetousness and greed which brings famine, with a balance in the rider's hand symbolizing dishonesty, sometimes called the black market.**

6. And I heard a voice which came from the center of the four living creatures representing the All-Power, All-Intelligence, All-Mind, and All-Activity of God's presence, saying that profiteering, inflation, the black market and all corrupt business practices are caused by greed, covetousness and dishonesty: as for example, selling bread for a dollar a loaf or holding any commodity for too high a price. These practices cannot operate in the presence of All-Mind.

-4-

7. When Jesus the Christ had removed the fourth seal in the presence of All-Activity, the fourth living creature (flying eagle), I heard All-Activity say, "Come and see."

8. And I looked and behold I saw a pale horse, a symbol to me of death and all that leads to or is connected with death. Power was given to death over the fourth part of the earth, which suggested that the self-destruction of the four horsemen was just beginning. War, to kill with the sword; greed which results in famine; death and lust; the beasts or bestiality of corrupt thinking, continue their own self-destruction as a kindled fire continues to burn itself out after having once been started. In the presence of the All-Activity of good, death and everything associated with the belief in death can only destroy itself - death has no activity of its own.

-5-

9. When Jesus the Christ had removed the fifth seal of evil intent, seeking to obscure the precious truths of the book, I saw, as it were, under the altar of sacrifice, the shining faces of the martyrs; that is, I saw how consciousness becomes uplifted and illuminated by having stood through trials and tribulations for the Word of God.

10. But the counterfeit of the true martyr thought was expressing self-pity and self-righteousness, by saying, "How long, O Lord, Holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

11. And purified protection was given to uplifted illuminated consciousness (the true martyr thought) until the role of the martyrs was finished, or until all self-pity was destroyed.

*See page 53, line 24.

Chapter 6:

12. And I beheld when he had opened the sixth seal,
 and lo, there was a great earthquake;
 and the sun became black as sackcloth of hair,
 and the moon became as blood;
13. And the stars of heaven fell unto the earth,
 even as a fig tree casteth her untimely figs,
 when she is shaken of a mighty wind.
14. And the heaven departed as a scroll when it is rolled together;
 and every mountain and island were moved out of their places.
15. And the kings of the earth, and the great men,
 and the rich men, and the chief captains, and the mighty men,
 and every bondman, and every free man,
 hid themselves in the dens and in the rocks of the mountains:
16. And said to the mountains and rocks,
 Fall on us, and hide us
 from the face of him that sitteth on the throne,
 and from the wrath of the Lamb:
17. For the great day of his wrath is come;
 and who shall be able to stand?

12. And I saw Jesus the Christ remove the sixth seal and there was great upheaval and enlightenment was darkened by a terrible calamity. The removal of this seal reveals things not yet fulfilled.

13. And great confusion resulted even as when a fig tree is shaken by a mighty wind.

14. My old idea of heaven was removed quickly like a scroll when it is rolled up and I saw how human will power, big as a mountain, and selfish isolated thinking, like an island off by itself, were both shaken out of their places.

15. And I realized that all types of thinking associated with human will-power, such as those who appear to be secure by position and place; "the kings" or leaders of materialistic thought; the powerful materialists who trust in material wealth for their security; indeed every type of human will-power must give way to the realization of One Power only operating in the universe. In other words, human will-power must be subordinated to God's will.

16. And these seven types of false thinking cry out from the caves: "Fall on us and hide us from the One on the Throne and the Love of The Christ."

17. For the great day of His love is here and what other kind of thinking is able to stand? "In the mesmerism of their own human will-power, they are kept from recognizing the Love of the Christ.

These forces of destruction, these types of wrong thinking, are at last under control. In the presence of the One on the throne and the Love of the Christ, self-will and human will-power cannot stand.

Translator's note: In answer to the question "Who is able to stand?" you will learn later that those who are able to stand are those who stand before God, and they are more than can be counted. They are those who stand before the One on the Throne and accept the teachings of the Christ power, and prove their spiritual victory.

Before John gives a serious and important revelation he always places before it an interlude of consolation and hope to reassure his readers that they cannot be hurt by the tribulations that may come in the working out of their dominion. Here the interlude which contains the sealing of the servants presents the truth about them. The seal on the forehead is a protecting seal. As John visioned this interlude, we learn that the servants cannot be destroyed because

They are complete in number,
They are the "children" of spiritual victory**
They express freedom and dominion.
They reflect the attributes of God,
They are ever in God's presence,
And they are ever protected.

These proofs of spiritual victory are the protection of those who have won that victory, therefore they cannot be touched or "hurt" by the trials and tribulations of the world.

***"Children" is here used, as throughout the book, in reference to the familiar phrase "Children of Israel," see Glossary, p. 219.

Interlude of Vision II

Chapter 7:

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads.
4. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.
 5. Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
 6. Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
 7. Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
 8. Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.
9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
10. And cried with a loud voice, saying,
Salvation to our God which sitteth upon the throne,
and unto the Lamb.
11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.

Amen.

Interlude of Vision II

Chapter 7

1. The four angels* holding back the winds indicate a moment of pause so that the wind should not blow on the earth, sea, or any tree; an interlude in which the servants of the living God are sealed or protected.

2. Out of the dawning of enlightenment came a message of protection whose command to the four angels was so powerful that it was like a loud voice saying,

3. Do not hurt the earth, or the sea, or the trees, until God's servants are protected by the mark which establishes them as spiritual children who cannot be hurt or destroyed.

4. These were one hundred and forty-four thousand, who were sealed, or protected by the mark. I use this traditional number to signify the completeness of the spiritual children, who are infinite in number.

The hundred and forty-four thousand, all the spiritual children, are divided into twelve tribes to typify the twelve states of consciousness which, when spiritually understood, make up the perfect spiritual consciousness or life of us all.

5. **The twelve thousand of Judah who are sealed are expressions of the dominion of Law and are praised of the Lord.

The twelve thousand of Reuben are expressions of strength and dignity.

The twelve thousand of Gad are expressions of the activity of happiness and justice.

6. The twelve thousand of Asher are expressions of the strength of happiness and consecration, (as thy days so shall thy strength be).

The twelve thousand of Naphtali are expressions of the blessings of the Lord.

The twelve thousand of Manasseh are expressions of gratitude for the fruitage and for all the blessings of the Lord. "The Shepherd of Israel."

7. The twelve thousand of Simeon are expressions of spiritual hearing and obeying. The twelve thousand of Levi are expressions of associations that are held in holiness and purity. The Urim and Thummim given to the high priest is a symbol of spiritual clearness and justice and of spiritual activity and decision.

The twelve thousand of Issachar are expressions of rejoicing in the spiritual recompense and reward of home, (In thy tents).

8. The twelve thousand of Zebulon are expressions of rejoicing in spiritual activity, (In thy going out). The twelve thousand of Joseph are expressions of the blessings which come from the increase and fruits of all the precious things of heaven. The twelve thousand of Benjamin, who are sealed, are expressions of safety, protection, and brotherly love.

9. Do you remember the false martyrs under the altar filled with self-pity who asked "Who shall be able to stand?" (Rev. 6:17). You will now see as I do that the spiritual children are infinite in number, and that they are the ones who stand before the One on the throne and the Lamb. They are purified and victorious.

10. They rejoice in their freedom and deliverance through the recognition of the Oneness of God and the Christ, saying in one great chorus: "There is deliverance in the recognition of our God, which sitteth upon the throne and in the Lamb who sitteth with Him."

11. Once more, as in the first Vision, the experience of thinking in unison with God came to me. All the angels were there standing around about the throne and about the elders and the four living creatures. God's messages, His thoughts, had all become a permanent part of my thinking. To stand means to be permanent, established, as you know, and never again was there any separation between my thinking and God's.

All the thoughts of God were there; established around the divine dominion, power, and authority. I saw their glorious results. In the presence of the spiritual interpreters of Deity and the All-Power, All-Intelligence, All-Mind, and All-Activity of God, these thoughts, infinite in number, expressed the complete recognition that the seven-fold attributes of dominion belong only to God. In humility they worshipped Him saying.

12. "Amen: Blessing, and Glory, and Wisdom, Thanksgiving, Honor, Power, and Might be unto our God forever and ever."

**These qualities are based on Genesis 49, and Deuteronomy 33. Also Strong and Selder Concordances of Bible names.

Chapter 7, continued

13. And one of the elders answered, saying unto me,
What are these which are arrayed in white robes?
and whence came they?
14. And I said unto him, Sir, thou knowest.
And he said to me,
These are they which came out of great tribulation,
and have washed their robes,
and made them white in the blood of the Lamb.
15. Therefore are they before the throne of God,
and serve him day and night in his temple:
and he that sitteth on the throne shall dwell among them.
16. They shall hunger no more,
neither thirst any more;
neither shall the sun light on them, nor any heat.
17. For the Lamb which is the midst of the throne shall feed them,
and shall lead them
unto living fountains of waters:
and God shall wipe away all tears from their eyes.

End of Interlude

Chapter 8.

-7-

1. And when he had opened the seventh seal,
there was silence in heaven about the space of half an hour.

End of Vision II

13. A question was asked - Who are the purified ones and where did they come from?
14. The answer came to me that they are the servants who had been purified through tribulation.
15. That is the reason they are ever in His presence serving Him day and night and He will protect them.
16. They shall be forever sustained, forever refreshed, forever sheltered,
17. For the Christ which is at-one with God will forever direct them, forever guide them, forever supply them from the fountains of the waters of Life, and God shall forever comfort them.**

This is the end of the Interlude.

Chapter 8

- 7 -

1. When Jesus the Christ had removed the seventh seal of error I felt the presence of completeness, of heaven. In the presence of this completeness, all phases of self-ignorance and all false thinking associated with lust, war, greed, death, self-pity, and human will-power, have been silenced.

Translator's note: There have been six steps of development in this vision shown by the six seals and their unfoldment. With the removal of the seventh seal there was a silence in heaven for an incomplete period so that the prayers of the saints, the spiritual thinkers, could be heard. These prayers helped make what is to follow possible.

As the six seals were revealed to John they were of things to come, but after he saw them, they had already taken place. The pause marks the end of what has been revealed and shows what is yet to come to each individual. He must dispose of every trial which besets him by understanding God and man's relationship to Him. When he does this all false thinking is silenced and all true thinking is established.

**Thus we see that as spiritual victory is won and established in this interlude, it is spiritual victory which has now commenced to remove the Veil, the "middle wall of partition" as Paul calls it, between God and man. The Interlude of Vision II and the Interlude of Vision III, appearing in the position of the Veil in the Tent of Meeting of Moses (see p. 9), function to remove the Veil before the climax Vision can appear (See p. 73, lines 11-25; and p. 229 under "Veil.")

End of Vision II

Vision III

The Trumpets of Truth

Protective Introduction

Chapter 8

2. And I saw the seven angels which stood before God;
and to them were given seven trumpets.
3. And another angel came and stood at the altar, having a golden censer;
and there was given unto him much incense,
that he should offer it with the prayers of all saints
upon the golden altar which was before the throne.
4. And the smoke of the incense, which came with the prayers of the saints,
ascended up before God out of the angel's hand.
5. And the angel took the censer, and filled it with fire of the altar,
and cast it into the earth:
and there were voices, and thunderings, and lightnings, and an earthquake.
6. And the seven angels which had the seven trumpets
prepared themselves to sound.

End of Introduction

1.

7. The first angel sounded, and there followed hail and fire mingled with blood,
and they were cast upon the earth:
and the third part of trees was burnt up,
and all green grass was burnt up.

2.

8. And the second angel sounded,
and as it were a great mountain burning with fire was cast into the sea:
and the third part of the sea became blood;
9. And the third part of the creatures which were in the sea, and had life, died; and the third
part of the ships were destroyed.

VISION III The Declarations of Truth

Translator's note: The original meaning of the word angel is message, or messenger. Later angels were called ministering spirits. The Persians spoke of angels as direct messages from God, so in John's vision when he refers to angels he wants us to remember how close God is to us. Sometimes he speaks of just angels, and sometimes of a strong and powerful angel, or another angel, and again of the seven angels of His presence. When he speaks of the angels of His presence and calls them the first angel, the second angel et cetera, it is because they were the messengers who came to him at the moment they were needed to direct him, or to reveal a specific message from God. These seven attributes or qualities which they represent are always with us.

This third vision begins with a great expression of gratitude, which is a protection for the experiences to follow.

Chapter 8, continued

Protective Introduction

2. I, John, realized that in God's presence certain angel thoughts are always present, called Power, Light, Wisdom, Truth, Love, Beauty, and Life. These angel thoughts were established in the presence of God and to each was given a declaration of Truth, which appeared to me as a trumpet.

3. And I saw that even as the high priest had offered the incense of gratitude upon the golden altar in the temple, so now a great angel thought, perhaps Michael, expressing the power of God, is the one through which gratitude and the prayers of the spiritual thinkers, the saints, are offered upon the golden altar of thanksgiving which is in the presence of the One divine authority.

4. This expression of gratitude which was the result of the prayers of the spiritual thinkers, went up before God in powerful fulfillment.

5. This mighty thought took gratitude and added to it humility and purification and brought them forth to start the correction of all wrong thinking, and there followed a great upheaval in erroneous conditions.

6. The angel thoughts of His presence, Power, Light, Wisdom, Truth, Love, Beauty, and Life, with their seven declarations of Truth, were thus made ready to give out their message.

Translator's note: True selfhood, free from all false thinking, was established in the second vision. In the third vision, the seven trumpets of Truth, seven declarations of Truth, are cast into materialism, all wrong thinking. You will see that the wrong conditions to be destroyed include pride and haughtiness, a false sense of commerce and trade, dishonest business practices, and many others.**

- 1 -

7. The first angel, with his declaration of Truth, started the self-destruction of such deep rooted conditions as pride, haughtiness and self-will. This appeared to me as the destruction of the third part of trees. This process included correction and purification, mingled with suffering, and I also realized that a simple declaration of Truth can completely wipe out all surface conditions as symbolized by grass.

- 2 -

8 & 9. The second angel, expressing the same illumination that Moses saw at the burning bush on the mountain, gave the next declaration of Truth. The recognition of I AM THAT I AM can expose hidden erroneous conditions and start the chemicalization and purification of false types of business procedures, as symbolized by ships.

**See p. 59.

3.

Chapter 8, continued

10. And the third angel sounded,
and there fell a great star from heaven, burning as it were a lamp,
and it fell upon the third part of the rivers,
and upon the fountains of waters;
11. And the name of the star is called Wormwood
and the third part of the waters became wormwood;
and many men died of the waters, because they were made bitter.

4.

12. And the fourth angel sounded,
and the third part of the sun was smitten,
and the third part of the moon, and the third part of the stars;
so the third part of them was darkened,
and the day shone not for a third part of it, and the night likewise.

13. And I beheld,
and heard an angel flying through the midst of heaven,
saying with a loud voice,
Woe, woe, woe, to the inhabitants of the earth
by reason of the other voices of the trumpet of the three angels,
which are yet to sound!

Chapter 9

5.

1. And the fifth angel sounded,
and I saw a star fall from heaven unto the earth:
and to him was given the key of the bottomless pit.
2. And he opened the bottomless pit;
and there arose a smoke out of the pit, as the smoke of a great furnace;
and the sun and the air were darkened by reason of the smoke of the pit.
3. And there came out of the smoke locusts upon the earth:
and unto them was given power,
as the scorpions of the earth have power.
4. And it was commanded them that they should not hurt the grass of the earth,
neither any green thing, neither any tree;
but only those men which have not the seal of God in their foreheads.
5. And to them it was given that they should not kill them,
but that they should be tormented five months:
and their torment was as the torment of a scorpion,
when he striketh a man.
6. And in those days shall men seek death,
and shall not find it;
and shall desire to die,
and death shall flee from them.
7. And the shapes of the locusts were like unto horses prepared unto battle;
and on their heads were as it were crowns like gold,
and their faces were as the faces of men.
8. And they had hair as the hair of women,
and their teeth were as the teeth of lions.
9. And they had breastplates, as it were breastplates of iron:
and the sound of their wings was as the sound of chariots
of many horses running to battle.
10. And they had tails like unto scorpions.
and there were stings in their tails:
and their power was to hurt men five months.
11. And they had a king over them,
which is the angel of the bottomless pit,
whose name in the Hebrew tongue is Abaddon,
but in the Greek tongue hath his name Apollyon.

-3-

10. The fountains of waters, the true teachings, and the flowing rivers of those teachings have been poisoned by current false-teachings and practices, which appeared to me as Wormwood, the counterfeit of the true star, (for it was burning like a lamp, pretending to be a light like the Christ).

11. And thus I heard the third angel proclaim that the declaration of Truth cast into these true teachings (rivers) which have been poisoned by false teachings (Wormwood), starts the self-destruction in the disturbed human mind of such false teachings, as unfaithfulness to law, disobedience to God, profaneness or contempt for God. This star Wormwood, or false teachings, is the counterfeit of the morning star, the Christ. Its teachings and practices are false, for they poison the human thought.

-4-

12. The fourth angel now proceeded to make the declaration of Truth which, when cast into old traditional false teachings of sun, moon, and star worship, exposed their darkness and started their self-destruction. By these false teachings I refer to projected mental suggestion, mesmerism, hypnotism, astrology and their like.

13. Then I heard the All-Activity of God's power, appearing as a flying eagle, announce three woes to materialism, in other words, three points in regeneration that will be proclaimed by the three angel thoughts which are yet to announce their declarations of Truth. This announcement is one of extraordinary value.

-5-

The first woe to Materialism

Chapter 9

1. Then in my vision the fifth angel proclaimed that the recognition of the Christ (a star from heaven) sent forth into materialism, starts the self-destruction of all phases of wrong thinking and acting and to him was give dominion over destruction.

2. Light and understanding were darkened by a mist of confusion for a moment.

3. And out of this mist came all phases of the locust* thought such as indecision, confusion, lack and destruction, having the power to torment, as scorpion tails would torment.

4. And these false tormenting beliefs were commanded not to hurt or touch true humility, meekness, gratitude, right thinking, and immortality, but only those beliefs which have not the approval or the seal of God.

5. These false beliefs can not kill but only torment and sting until the conditions are self-destroyed.

6. Then shall all experiencing these torments despair, desiring deliverance. Do not be discouraged. As you overcome these false beliefs you will escape the sufferings, trials, and tribulations of mortality and realize harmonious existence.

7. These tormenting locust thoughts caused such terror, that they appeared to me as horses ready for battle, and they claimed to have power and dominion.

8. A false sense of glory and pride (having long hair) grow out of indecision, confusion, lack, and destruction, and these thoughts are sharp, distressing and destructive, like cruel teeth.

9. Tormenting beliefs, the locusts, depend upon material protection, symbolized by breast-plates of iron, and their false activity, or wings, was so terrible, it was like the sound of many chariots of horses running to battle.

10. But their power to sting and torment continues only until the wrong beliefs are corrected. These evils thus uncovered and exposed are self-destroyed.

11. And the king over them was a counterfeit of The Christ, with the name of Abaddon* or Apollyon - which is destruction.

Chapter 9, continued

12. One woe is past;
and behold,
there come two woes more hereafter.
- 6.
13. And the sixth angel sounded,
and I heard a voice from the four horns of the golden altar
which is before God.
14. Saying to the sixth angel which had the trumpet,
Loose the four angels which are bound in the great river, Euphrates.
15. And the four angels were loosed,
Which were prepared for an hour, and a day, and a month, and a year,
for to slay the third part of men.
16. And the number of the army of the horsemen were
two hundred thousand thousand:
and I heard the number of them.
17. And thus I saw the horses in the vision,
and them that sat on them,
having breastplates of fire, and of jacinth, and brimstone:
and the heads of the horses were as the heads of lions;
and out of their mouths issued fire and smoke and brimstone.
18. By these three was the third part of men killed,
by the fire, and by the smoke, and by the brimstone,
which issued out of their mouths.
19. For their power is in their mouth, and in their tails:
for their tails were like unto serpents, and had heads,
and with them they do hurt.
20. And the rest of the men which were not killed by these plagues
yet repented not of the works of their hands,
that they should not worship devils, and idols of gold, and silver,
and brass, and stone, and of wood:
which neither can see, nor hear, nor walk:
21. Neither repented they of their murders, nor of their sorceries,
nor of their fornication, nor of their thefts.

12. But remember the recognition of the Christ with dominion over this type of thinking is the first woe to materialism. There are two woes yet to come.

Translator's note: The second woe to materialism will show that repentance and the recognition of gratitude and joy starts the uncovering and self-destruction of the consuming, choking, smothering propaganda of lust, war, greed, and death.*

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13. The sixth angel proclaimed his declaration of the Truth. This caused me to hear an awe-inspiring outpouring of gratitude that came in answer to the prayers of the spiritual thinkers.

14. And I heard a voice saying: "Release the four angels* of mythology which are supposed to be bound at the Euphrates river."

15. The assignment of this declaration of Truth is to start the self-destruction of terrible plagues of wrong thinking which victimize mankind. In this process the waters of true teachings are dried up as symbolized by the drying up of the waters of the river Euphrates.

16. A great number of horsemen appeared at this moment, representing a universal belief in a power of darkness and terror, types of calamity the people feared because of the torment they brought.

17. In my vision I saw these horsemen as lust, war, greed, and death** with their consuming, choking, smothering, propaganda coming out of their mouths as plagues of torment.

18. These consuming, choking, smothering, plagues of torment are self-destroying.

19. Their only power is to suggest and torment with lies. This false reasoning hurts by sly malicious suggestions.

20. These universal beliefs of darkness and fear were terrifying, but not awakening to their freedom, some of mankind continue to worship these beliefs idolatrously, and suffer thereby.

21. Neither did they repent of all their evil doings.

**Four horsemen of Vision II

Chapter 10

1. And I saw another mighty angel come down from heaven,
clothed with a cloud:
and a rainbow was upon his head,
and his face was as it were the sun,
and his feet as pillars of fire:
2. And he had in his hand a little book open:
and he set his right foot upon the sea,
and his left foot on the earth.
3. And cried with a loud voice, as when a lion roareth:
and when he had cried,
seven thunders uttered their voices.
4. And when the seven thunders had uttered their voices,
I was about to write:
and I heard a voice from heaven saying unto me,
Seal up those things which the seven thunders uttered,
and write them not.
5. And the angel which I saw stand upon the sea and upon the earth
lifted up his hand to heaven,
6. And swore by him that liveth for ever and ever,
who created heaven, and the things that therein are,
and the earth, and the things that therein are,
and the sea, and the things which are therein,
that there should be time no longer:
7. But in the days of the voice of the seventh angel,
when he shall begin to sound,
the mystery of God should be finished,
as he hath declared to his servants the prophets.
8. And the voice which I heard from heaven spake unto me again, and said,
Go and take the little book which is open in the hand of the angel
which standeth upon the sea and upon the earth.
9. And I went unto the angel, and said unto him,
Give me the little book,
And he said unto me,
Take it, and eat it up; and it shall make thy belly bitter,
but it shall be in thy mouth sweet as honey.
10. And I took the little book out of the angel's hand,
and ate it up;
and it was in my mouth sweet as honey:
and as soon as I had eaten it,
my belly was bitter.
11. And he said unto me,
Thou must prophesy again before many peoples,
and nations, and tongues, and kings.

Chapter 11

1. And there was given me a reed like unto a rod:
and the angel stood, saying,
Rise, and measure the temple of God, and the altar,
and them that worship therein.
2. But the court which is without the temple leave out,
and measure it not;
for it is given unto the Gentiles:
and the holy city shall they tread under foot forty and two months.
3. And I will give power unto my two witnesses,
and they shall prophesy a thousand two hundred and three-score days,
clothed in sack cloth.

Interlude of Vision III

The Two Gifts

Chapter 10

Translator's note: After the recognition of gratitude had been established as that which starts the self-destruction of the beliefs in lust, war, greed, and death, and this recognition is indeed the second woe to materialism, John realized that the time had come which the spiritual thinkers had prayed for, when God's plan for man was to be revealed. John calls this the mystery of God, and through all the ages those who have worshipped the One God have realized that the time would be when full understanding and dominion would come to man.

1. I, John, saw another mighty angel, a ministering spirit, present his teachings though at first obscure. This angel's message was made clear through the promise (the rainbow) of light and was established through purified understanding.
2. He had in his hand a little book and it was open. It contained a record of the truths to be revealed. The angel set his right foot upon the sea, hidden erroneous conditions and his left foot upon the earth, material thinking, indicating dominion over these types of thinking.
3. Because the message of truth came with great power, the invisible forces were stirred.
4. As these forces were aroused I was about to write, but I heard a voice say, "Seal up the words which the invisible forces started to utter and do not write them." The realization came to me that more could not be revealed than the present understanding could accept.
5. The mighty message of the little book has dominion over invisible and visible conditions.
6. Decreeing by the name of God Almighty, maker of heaven and earth and all that they contain, that life is eternal, that time shall be abolished, it shall be no more.
7. But, when the seventh angel of His presence has proclaimed his declaration of Truth, then shall be finished the mystery of God and the infinite good of the little book shall be revealed in fulfillment of prophecy.
8. The messenger further declared: "Go, take the little book, *the Revelation of the law of good, which is open, ready to be used."
9. So I obeyed and said, "Give me the little book," and he said, "Take it, and use it, read, hear and keep it: however you will discover that the reading may be sweet as honey but the discipline required in its application may be bitter."
10. And I accepted the little book, and it was as the angelic messenger had said.
11. Then I realized that it is for all mankind, for all types of thinking, though it will be some-time before it is completely understood.

Chapter 11

1. After this I was given a standard of measurement, a Reed like a Rod, and the angel said, "Rise, and measure all those who are willing to sacrifice self according to the standard of Jesus' teachings, the standard of the spiritual temple of communion.
2. But leave out the unbelievers, who are as the Gentiles in the outer court of the temple, for they do not understand the Christ consciousness anyway, not yet being ready for it."
3. And the messenger declared, "God will give power to His two witnesses, the Little Book Open and the Reed like a Rod, to prophecy for a period of time in humility and in reverence."

Chapter 11, continued

4. These are the two olive trees,
and the two candlesticks standing before the God of the earth.
5. And if any man will hurt them,
fire proceedeth out of their mouth and devoureth their enemies:
and if any man will hurt them, he must in this manner be killed.
6. These have power to shut heaven,
that it rain not in the days of their prophecy:
and have power over waters to turn them to blood,
and to smite the earth with all plagues, as often as they will.
7. And when they shall have finished their testimony,
the beast that ascendeth out of the bottomless pit
shall make war against them, and shall overcome them, and kill them.
8. And their dead bodies shall lie in the street of the great city,
which spiritually is called Sodom and Egypt,
where also our Lord was crucified.
9. And they of the people and kindreds and tongues and nations
shall see their dead bodies three days and a half,
and shall not suffer their dead bodies to be put in graves.
10. And they that dwell upon the earth shall rejoice over them,
and make merry, and shall send gifts one to another;
because these two prophets tormented them that dwelt on the earth.
11. And after three days and a half
the Spirit of life from God entered into them,
and they stood upon their feet;
and great fear fell upon them which saw them.
12. And they heard a great voice from heaven saying unto them,
Come up hither.
And they ascended up to heaven in a cloud;
and their enemies beheld them.
13. And the same hour was there a great earthquake,
and the tenth part of the city fell,
and in the earthquake were slain of men seven thousand:
and the remnant were affrighted,
and gave glory to the God of heaven.

14. The second woe is past;
and behold the third woe cometh quickly.

End of Interlude

7.

15. And the seventh angel sounded;
and there were great voices in heaven, saying,
The kingdoms of this world are become
the kingdoms of our Lord and of his Christ;
and he shall reign for ever and ever.
16. And the four and twenty elders, which sat before God on their seats,
fell upon their faces, and worshipped God,
17. Saying,
We give thee thanks, O Lord God Almighty,
which art, and wast, and art to come;
because thou hast taken to thee thy great power,
and hast reigned.
18. And the nations were angry, and thy wrath is come,
and the time of the dead that they should be judged,
and that thou shouldst give reward unto thy servants the prophets,
and to the saints, and them that fear thy name, small and great;
and shouldst destroy them that destroy the earth.

End of Vision III

4. These two witnesses are also the olive trees of Zechariah's vision, perpetual spiritual inspiration and sustainment, and they both are lampstands, two sources of spiritual illumination ever present, as they stand before God.

Translator's note: Never before have two seven-branched golden lampstands appeared together, for the tabernacle and the temple contained only one! In other words, there are now two sources of spiritual illumination instead of one. See Malachi 4:4-6.

5. Any attempt of evil thinking to hurt these witnesses is nullified and rebounds to cause the destruction of the evil itself.

6. These two witnesses, the Little Book Open, (prophecy as exemplified by Elijah), and the Reed like a Rod, (the law as given by Moses), stand supreme with power to purify and correct all false conditions even through tribulation.

7. Then the beast, domination and malpractice, appeared to overcome the two witnesses with persecution, followed by death, just as our Master experienced what is termed death.

8. The two witnesses were left lying deserted and dead in a state of public disgrace and misunderstanding. Indeed they had come under the antagonism of the same type of materialistic thought which Sodom and Egypt signify in our Old Scriptures.

9. And this type of thought believed for a time that the two witnesses had been put out of the way, but they could not be annihilated.

10. And all material thinking rejoiced that the two witnesses, which had tormented them with the realization of their own false thinking, were apparently destroyed.

11. But after this testing time the Spirit of Life caused them to revive and their understanding was again established as they stood in resurrection, and great fear seized those who had gloated over their death.

12. Then these prophets of Truth, the Little Book Open and the Reed like unto a Rod, heard a great voice from heaven say "Come Up!" and they rose from the mist of misunderstanding, into the heaven of understanding, completeness and dominion and their enemies beheld them.

13. In this instant there was great upheaval of thought and those who had not been willing to repent were awed, finally acknowledging that the Kingdom of God, heaven, is divine, and shall never be destroyed, but stand forever, (Dan. 2:44).

14. The second woe to materialism and the interlude of the two witnesses is past.** Behold, the third woe to materialism is soon to come.

End of Interlude

Translator's note: It is now announced that the recognition of the complete dominion of God and His Christ completely destroys all phases of wrong thinking. Thus the spiritual understanding of the relationship of God and man, the recognition of complete spiritual dominion, is a third and final woe to materialism.

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15. So the seventh angel of His presence sounded his declaration of Truth and there was great rejoicing because many more now recognized that the kingdom of this world shall become the kingdom of God and His Christ, and He shall reign for ever and ever, as our loved church song*** declares.

16. And the elders, the spiritual interpreters of authority, expressed spiritual dominion and humility and worshipped God,

17. Saying, "We thank thee, O Lord God Almighty, that thou art infinite and all powerful, reigning supreme."

18. Those not understanding the complete dominion of God and His Christ still rebelled against the Truth, yet for those who reverence God, the prophets, the spiritual thinkers, and all mankind, small and great who love Him-- for them, all phases of materialism will be completely self-destructed.

Translator's note: Now is a good time to recall to our thought the purposes of the first three visions as John saw them and gave them to us as messages for our instruction and help, before John proceeds to tell us of the wonderful Revelation of the fullness of the Christ which came to him. You will recall that the first vision established the Oneness of the One, a wholly spiritual creation. The second vision presented the establishment of true selfhood wherein we learned that all phases of false thinking were silenced in the presence of true qualities of thought. And now the third vision has shown us how the declarations of Truth, the Word of God, are the perfect method of disposing of all phases of material thinking. To the degree that we recognize the danger of false teachings and practices and adhere only to true teachings we have our dominion and communion with God and His Christ.

End of Vision III

**This interlude completes the disappearance of the "veil," see p. 68.

***See p. 68.

Vision IV

Salvation Revealed and Established

Introduction

Chapter 11:19

And the temple of God was opened in heaven,
and there was seen in his temple the ark of his testament:
and there were lightnings, and voices, and thunderings,
and an earthquake, and great hail. -----

The Vision

1.

Chapter 12

1. And there appeared a great wonder in heaven;
a woman clothed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars:
2. And she being with child cried, travailing in birth,
and pained to be delivered.
3. And there appeared another wonder in heaven;
and behold a great red dragon,
having seven heads and ten horns,
and seven crowns upon his heads.
4. And his tail drew the third part of the stars of heaven,
and did cast them to the earth:
and the dragon stood before the woman which was ready to be delivered,
for to devour her child as soon as it was born.
5. And she brought forth a man child,
who was to rule all nations with a rod of iron:
and her child was caught up unto God, and unto his throne.
6. And the woman fled into the wilderness,
where she hath a place prepared of God,
that they should feed her there a thousand two hundred and three-score days.

2

7. And there was war in heaven:
Michael and his angels fought against the dragon:
and the dragon fought and his angels.
8. And prevailed not;
neither was their place found any more in heaven.
9. And the great dragon was cast out, that old serpent,
called the Devil, and Satan, which deceiveth the whole world:
he was cast out into the earth, and his angels were cast out with him.
10. And I heard a loud voice saying in heaven,
Now is come salvation, and strength, and the kingdom of our God,
and the power of his Christ:
for the accuser of our brethren is cast down,
which accused them before our God day and night.
11. And they overcame him by the blood of the Lamb,
and by the word of their testimony;
and they loved not their lives unto the death.
12. Therefore rejoice, ye heavens, and ye that dwell in them.
Woe to the inhabitants of the earth and of the sea!
for the devil is come down unto you, having great wrath,
because he knoweth that he hath but a short time.

Introduction

Vision IV

Translator's note: The fourth and climax vision shows the full and complete Revelation of the Christ, also called the New Jerusalem, the Comforter, the Spirit of Truth, and here symbolized by the woman bringing forth her child. It is difficult to find words to describe the full glory and meaning of this amazing vision, for it is indeed wonderful. After the important Revelation is given, it is followed in this vision by six points of establishment to support and prove it, six points which completely annihilate all phases of the dragon thought, the phases of resistance to the Truth. In the instances John is about to relate, you will notice that the dragon lie would try to tear down the Revelation by many different tricks.*

19. I, John, saw the spiritual temple open and I saw the ark of the testament, the familiar symbol of God's presence, completely visible in the Holy of Holies. This realization comes through correction and purification. Now I realized that there is no veil between God and man; no separation between God and man when this Revelation is understood.

-1-

Chapter 12.

1. And there appeared a great wonder in heaven, a Woman clothed with the radiant light of Truth, having materialism under her feet, for she possessed absolute dominion and completeness (crown of twelve stars).

2. Because of her willingness to bring forth the full understanding of The Christ to the world, she experienced great tribulation.

Translator's note: It is realized that as completeness includes all, and as Abraham had made his covenant in the realization of the fatherhood and motherhood of Deity (El Shaddai of Gen. 17), and as Jesus had repeatedly recognized the fatherhood, so it was fitting that the quality of motherhood should be realized in this presentation of the long anticipated "fullness of The Christ," the "pleroma" of Paul.

3. There appeared another omen in heaven, the great red dragon, an apocalyptic symbol of resistance to the Truth, also called the serpent, the beast, the anti-Christ, who exercises his dominion (having crowns) through the false systems as used by the ten emperors before Domitian.

4. The dragon, resistance to the Truth, that which stings and torments, tries to start the self-destruction of the angels of His presence, the stars of heaven, but the attempt is doomed to utter failure and darkness like that of the stars of Jude (1:13). (This is the first trick* tried by the dragon.) This same type of resistance next tried to establish itself where the Woman was ready to bring forth her child, with the intent to destroy it.

5. And she brought forth a man child, God's Revelation of Himself (Isa. 9:6) which will rule all mankind with a rod of iron, a symbol of protection and strength, and this child, the fullness of the Christ, was completely protected.

6. And the Woman was lifted up to a place of preparation for something greater, for as long as it was necessary for her protection.

-2-

7. In the presence of the power and authority of the Revelation, Michael and his angels, the spiritual children*, fought against the dragon type of thinking and all of its false suggestions.

8. And these suggestions of the dragon prevailed not, because they have no place or power in completeness, heaven.

9. The dragon, resistance to Truth, appeared as the lie about the Truth, a belief in a power of evil called the serpent, the devil or Satan. This dragon lie was cast out, proved to be nothing, without power. And its suggestions, which appeared to me as the angels of Satan, were cast out and proved powerless also.

10. While in this realization of completeness, I heard the spiritual children singing, "Now is come salvation,* the science or knowledge of health** and dominion and the power of the kingdom of our God and the power of His Christ, because this phase of resistance to Truth (deception or the lie about the Truth) has been cast out, and the Revelation has been given." (This is the first point in the establishment of the Revelation.)

11. The children of spiritual victory, because of their willingness to give up material interests as Jesus did, expressed their freedom, power, and dominion over the lie which the dragon tried to put into operation. Like Jesus, they overcame the fear of death.

12. Therefore rejoice, ye heavens and ye that dwell in them. Alas for those who dwell in materiality bound by hidden erroneous conditions. The devil, the lie, rages knowing that his time is short!

**The phrase "science--of health" is taken from the Wickliffe translation of 1384 A.D. Wickliffe translates Luke 1:77 "he shall bring science of helthe to his puple," instead of "knowledge of salvation" as the K. J. renders the passage.

Chapter 12, (Cont.)

13. And when the dragon saw that he was cast unto the earth,
he persecuted the woman which brought forth the man child.
14. And to the woman were given two wings of a great eagle,
that she might fly into the wilderness, into her place,
where she is nourished for a time, and times and half a time,
from the face of the serpent.
15. And the serpent cast out of his mouth water as a flood after the woman,
that he might cause her to be carried away of the flood.
16. And the earth helped the woman, and the earth opened her mouth,
and swallowed up the flood which the dragon cast out of his mouth.
17. And the dragon was wroth with the woman,
and went to make war with the remnant of her seed,
which keep the commandments of God,
and have the testimony of Jesus Christ.

Chapter 13

1. And I stood upon the sand of the sea,
and saw a beast rise up out of the sea,
having seven heads and ten horns,
and upon his horns ten crowns,
and upon his heads the names of blasphemy.
2. And the beast which I saw was like unto a leopard,
and his feet were as the feet of a bear,
and his mouth as the mouth of a lion:
and the dragon gave him his power, and his seat, and great authority.
3. And I saw one of his heads as it were wounded unto death;
and his deadly wound was healed:
and all the world wondered after the beast.
4. And they worshipped the dragon which gave power unto the beast:
and they worshipped the beast, saying,
Who is like unto the beast?
Who is able to make war with him?
5. And there was given unto him a mouth speaking great blasphemies;
and power was given unto him to continue forty and two months.
6. And he opened his mouth in blasphemy against God,
to blaspheme his name, and his tabernacle,
and them that dwell in heaven.
7. And it was given unto him to make war with the saints,
and to overcome them:
and power was given him over all kindreds, and tongues, and nations.
8. And all that dwell upon the earth shall worship him,
whose names are not written in the book of life of the Lamb
slain from the foundation of the world.
9. If any man have an ear, let him hear.
10. He that leadeth into captivity
shall go into captivity:
he that killeth with the sword
must be killed with the sword.
Here is the patience and the faith of the saints.

-3-

13. And when the dragon, resistance to the Truth, saw he was on the way out, he tried another trick. He persecuted the mother thought which had brought forth the full understanding of the Christ.

14. And to the Woman was given the all-activity of God's power appearing to me as the wings of the eagle, and again she was lifted up to a place of preparation and protection for as long as was necessary.

15. Another trick of persecution attempts to counterfeit true teachings and sweep away the Revelation.

16. I saw that even the kind of thinking which has appeared as materialistic thinking will become reversed. The earth will help the Woman, the spiritual idea will be seen and understood. Then the counterfeit of true teachings disappears. Thus the second establishment of the Revelation is through the all-activity of God's power.

17. The dragon lie, full of resentment, further resolved to find other tricks to attempt the destruction of the Revelation and persecute those who keep God's commandments and believe Jesus' teachings. He stood upon the shifting sands of the sea* ready to call up other evils out of hidden erroneous conditions if he could, though his position was very precarious, for sands* are always so.

Chapter 13.

-4-

1. And I saw bestiality coming out of the hidden erroneous conditions of the false systems used by the ten emperors of the Roman Empire, and its power is called malpractice. You recall that in Moses' time this evil was called cursing and in Jesus' day it was referred to as blasphemy, meaning malpractice. It gets its power only from the dragon lie.

2. Bestiality is sly, destructive and cruel as wild animals and also gets authority from the dragon lie.

3. You remember Nero, who practiced domination and malpractice, one of the ten emperors to whom I refer as one of the beast's heads and you remember the fear he caused and that many believe and still wonder if he will return from the dead?

4. All of those dwelling in material thinking were afraid and worshipped the dragon lie which had given power to domination and malpractice in this form of bestiality, and said, "What can equal brute force or who can oppose it?"

5. Thus domination and malpractice claimed power for a period of time.

6. They even claimed to annihilate God, His temple, the symbol of spiritual communion, and the spiritual children.

7. And domination and malpractice also claimed the power to make war with the saints, the spiritual thinkers, to overcome them and to exercise power over all mankind, the nations.

8. And all those dwelling in materialism, those who have never established their thinking, (their names in the book of Life) worship malpractice and domination.

9. Anyone who is willing to listen let him hear!

10. All materialism destroys itself. The very evil which is expressed is the evil that destroys itself. What overcomes and always will overcome domination and malpractice is the patience and faith of the saints, that is, obeying the commandments of God, following the faith of Jesus and establishing the works of faith. (This is the third establishment of the Revelation.)

*Translator's note: In the authorized King James version of the Bible, this phrase "and I stood upon the sand of the sea," is considered the first part of the next verse (Ch. 13:1) as though it were John standing, but it is the dragon standing upon the sand of the sea. See Fenton, F.: New Testament in modern English, and Moulton, R. G.: Modern Reader's Bible.

11. And I beheld another beast coming up out of the earth;
and he had two horns like a lamb,
and he spake as a dragon.
12. And he exerciseth all the power of the first beast before him,
and causeth the earth and them which dwell therein
to worship the first beast,
whose deadly wound was healed.
13. And he doeth great wonders,
so that he maketh fire come down from heaven
on the earth in the sight of men.
14. And deceiveth them that dwell on the earth
by the means of those miracles which he had power to do
in the sight of the beast;
saying to them that dwell on the earth,
that they should make an image to the beast,
which had the wound by a sword, and did live.
15. And he had power to give life unto the image of the beast,
that the image of the beast should both speak,
and cause that as many as would not worship the image of the beast
should be killed.
16. And he causeth all, both small and great, rich and poor,
free and bond, to receive a mark in their right hand,
or in their foreheads:
17. And that no man might buy or sell,
save he that had the mark, or the name of the beast,
or the number of his name.
18. Here is wisdom.
Let him that hath understanding
count the number of the beast:
for it is the number of a man:
and his number is
Six hundred three-score and six.

1. And I looked, and, lo,
a Lamb stood on the mount Sion,
and with him an hundred and forty and four thousand,
having his Father's name written in their foreheads.
2. And I heard a voice from heaven,
as the voice of many waters,
and as the voice of a great thunder:
and I heard the voice of harpers harping with their harps:

-5-

11. And I saw another beast symbolizing hypocrisy, manipulation, counterfeit and deception coming out of materialism, pretending to be the Christ, for he appeared as a Lamb with two horns. Did you ever see a Lamb with horns? Thus I knew he was the counterfeit, a false prophet, just another trick of the dragon.
12. And the dragon gave him his power to try to get those dwelling in materialism to worship bestiality, the first beast.
13. And this false prophet, the counterfeit, even tried to imitate Elijah by making fire come down out of heaven,
14. And would deceive those dwelling in materialism by trying to get them to worship bestiality and its false thinking and practices.
15. The false prophet, hypocrisy, claimed to have power to kill all those who would not accept bestiality and its false thinking and practices.
16. And the prophet of the beast tried to counterfeit the mark of protection given the spiritual children by another mark upon those both small and great, rich and poor, free and bond.
17. The prophet of the beast even tried to use this bestial kind of thinking in all business practices.
18. Wisdom is here. Let him who understands, realize that this kind of thinking which I call 666 or the "number" of the bestial thought, will go on until domination and malpractice are overcome; in other words, until the wisdom and understanding of the Revelation is put into effect. Rejoice in this triumph!

Translator's note: Thus the fourth establishment of the Revelation is shown in that the wisdom and understanding of the Revelation overcome the false prophet, hypocrisy, manipulation, the counterfeit.

-6-

Chapter 14

1. Then in my vision I, John, beheld Jesus and his teachings appearing as it were from Zion, the New Jerusalem. This was my first realization of the true nature of the Holy City*. With him were an infinite number of protected ones with the name of God on their foreheads. In other words, the spiritual children of victory were with Jesus.

Translator's note: John is telling us of the spiritual children as he saw them in the interlude of the second vision, forever sustained, refreshed, sheltered, directed, guided, supplied and comforted.

2. And I heard from heaven a great expression of power calling me and arousing me to fresh alertness, and I heard a great paean of praise.

*See Rev. 3:12 and P. 222, L. 2.

Chapter 14 (continued)

3. And they sung as it were a new song before the throne,
and before the four beasts and the elders:
and no man could learn that song but the hundred and forty and four thousand,
which were redeemed from the earth.
4. These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth.
These were redeemed from among men,
being the first fruits unto God and to the Lamb.
5. And in their mouth was found no guile:
for they are without fault before the throne of God.
6. And I saw another angel fly in the midst of heaven,
having the everlasting gospel to preach unto them that dwell on the earth,
and to every nation, and kindred, and tongue, and people.
7. Saying with a loud voice,
Fear God, and give glory to him;
for the hour of his judgment is come:
and worship him that made heaven, and earth, and the sea,
and the fountains of waters.
8. And there followed another angel, saying,
Babylon is fallen, is fallen, that great city,
because she made all nations drink of the wine
of the wrath of her fornication.
9. And the third angel followed them, saying with a loud voice,
If any man worship the beast and his image,
and receive his mark on his forehead, or in his hand,
10. The same shall drink of the wine of the wrath of God,
which is poured out without mixture into the cup of his indignation;
and he shall be tormented with fire and brimstone
in the presence of the holy angels,
and in the presence of the Lamb:
11. And the smoke of their torment ascendeth up forever and ever:
and they have no rest day nor night,
they who worship the beast and his image,
and whosoever receiveth the mark of his name.
Interlude
12. Here is the patience of the saints:
Here are they that keep the commandments of God,
and the faith of Jesus.
13. And I heard a voice from heaven saying unto me,
Write,
Blessed are the dead which die in the Lord from henceforth:
Yea, saith the Spirit, that they may rest from their labours;
and their works do follow them.

3. The spiritual children were singing a new song of gratitude before the One divine authority, in the presence of the All-Power, All-Intelligence, All-Mind, and All-Activity of Deity. The song is sung also before the elders, the spiritual interpreters of authority. The song is for all the spiritual children.

4. and 5. The special qualities of the spiritual children are:

they are complete as spiritual ideas,
they are loyal to the Christ,
they are redeemed from among men,
they are the first fruits, the first evidences unto God;
they are also the first evidences to the Lamb,
they speak only the Truth,
they are without blemish.

6. Then an angel thought of the all-activity of completeness, having the everlasting gospel which will evangelize the whole world, came to me,

7. Exclaiming: "Recognize and love God for the time is at hand, and adore Him who created all things for He is the source of all true teachings."

Translator's note: These messages from God which came to John in this part of the 4th vision probably were not the angels of His presence, but appeared as the messages that came to expose that which would destroy resistance to The Christ, such as domination, malpractice, hypocrisy, sensualism, and all phases of false selfhood.

8. And another message came to me saying, "Carnal mind, human-will, which poisoned the thinking of all mankind, thus adulterating true teachings, is fallen.

9. And a third angel thought came to me saying, "If anyone is under the influence of bestiality and its suggestions and relies upon the counterfeit of true protection,

10. He also shall have the opportunity to experience the love and discipline of God which is found in the true teachings of the love of God. He who is coming out from under the influence of these adulterated teachings shall experience the choking, smothering, confusing, torment usually associated with the experience of one coming out from under the influence of poisoned wine, but all the time he will be in the presence of holy thoughts and the Love of the Christ, which always lovingly surrounds all who are being freed from the effects of poisoned teachings.

11. But those who do not receive the Truth, those who continue to accept bestiality and its suggestions have no rest day or night, because they are still under the influence of the poisoned teachings, and trust in the counterfeit of true protection.

Translator's note: Thus the fifth realization of the establishment of the Revelation is that the protected ones, the spiritual children or right ideas, possessing the full understanding of The Christ, overcome bestiality and carnal mind and its adulterations of the Truth.

Interlude

The following little interlude in this vision is a valuable definition of patience, which overcomes malpractice and domination.

12. As I, John, have told you, the patience and faith of the saints means first: to obey the commandments of God, and second: to follow the faith of Jesus.

13. Then I heard a voice from heaven say: "Write, blessed are those who have accepted true teachings and their works do follow them, which is their full reward." This establishment of the works of faith is the third point in the definition of patience. As you are realizing, patience does not mean sitting back and folding your hands.

Chapter 14, continued

7.

14. And I looked, and behold a white cloud,
and upon the cloud one sat like unto the Son of man,
having on his head a golden crown,
and in his hand a sharp sickle.
15. And another angel came out of the temple,
crying with a loud voice to him that sat on the cloud,
Thrust in thy sickle, and reap:
for the time is come for thee to reap;
for the harvest of the earth is ripe.
16. And he that sat on the cloud thrust in his sickle
on the earth;
and the earth was reaped.
17. And another angel came out of the temple which is in heaven,
he also having a sharp sickle.
18. And another angel came out from the altar,
which had power over fire:
and cried with a loud cry to him that had the sharp sickle,
saying,
Thrust in thy sharp sickle,
and gather the clusters of the vine of the earth;
for her grapes are fully ripe.
19. And the angel thrust in his sickle into the earth,
and gathered the vine of the earth,
and cast it into the great winepress of the wrath of God.
20. And the winepress was trodden without the city,
and blood came out of the winepress,
even unto the horse bridles,
by the space of a thousand and six hundred furlongs.

End of Vision IV

14. In an uplifted thought (the cloud), I beheld Spiritual man, like unto a son of man, and he had complete and purified dominion. He was ready to prove the harvest of the Revelation message.

15. And another angel, a message from God, came to him telling him to separate the tares from the wheat, for the harvest of those dwelling in materialism is ready.

16. Thus Jesus, with his presentation of The Christ, reaped the harvest.

17. And another messenger came from the temple in heaven, spiritual communion, also ready to harvest.

18. And another angel, a thought of gratitude and purification, showed that the time is at hand for the messenger from the temple to gather the harvest of those dwelling in materialism (earth) and to accept the fruitage.

19. So the angel thought of gratitude and purification harvested and gathered the spiritual fruitage, that the wine or juices might appear, namely, the spiritual results of fruitage, which come through the elimination of false thinking. These proofs of fruitage are the evidence of the loving discipline of God.

20. For the results and proofs of spiritual fruitage (the wine) often come through tribulation and suffering and are indeed a mighty stream similar to the flowing stream of grape juice from the winepress, and are powerful enough to completely submerge even lust, war, greed, and death, all of which are phases of false selfhood, just as the horses of Vision II are swept away when the water of the stream is above their bridles. Let us accept the proofs of fruitage and press on.

Translator's note: The sixth and last step of the establishment of the Revelation is seen to be the proofs of the inspiration and grace of the Revelation, (the proofs are the essence of fruitage). These proofs completely sweep away all phases of false thinking. The Revelation and Establishment of the Fullness of The Christ is thus the key or climax vision.

End of Vision IV

Vision V

The Bowls of Love Poured Out

Protective Introduction

1. And I saw another sign in heaven, great and marvelous,
seven angels having the seven last plagues;
for in them is filled up the wrath of God.
2. And I saw as it were a sea of glass mingled with fire:
and them that had gotten the victory over the beast,
and over his image, and over his mark, and over the number of his name,
stand on the sea of glass, having the harps of God.
3. And they sing the song of Moses the servant of God,
and the song of the Lamb, saying,
Great and marvelous are they works, Lord God Almighty;
just and true are thy ways, thou King of saints.
4. Who shall not fear thee, O Lord, and glorify thy name?
for thou only art holy:
for all nations shall come and worship before thee;
for thy judgments are made manifest.
5. And after that I looked, and, behold,
the temple of the tabernacle of the testimony in heaven was opened:
6. And the seven angels came out of the temple,
having the seven plagues,
clothed in pure and white linen,
and having their breasts girded with golden girdles.
7. And one of the four beasts gave unto the seven angels
seven golden vials full of the wrath of God,
who liveth for ever and ever.
8. And the temple was filled with smoke from the glory of God,
and from his power;
and no man was able to enter into the temple,
till the seven plagues of the seven angels were fulfilled.

Vision V

Love Poured Out Annihilates All Carnality

Protective Introduction:

Chapter 15

Translator's note: What John is about to tell you now is just an introduction to the Fifth Vision. It is through the recognition of Love and our oneness with Deity that the Works of the Christ are established and made manifest. This recognition is a protection for us in this next vision as we realize that Love poured out of the seven golden bowls by the seven angels of His presence, annihilates all carnality.

You remember in the third vision the seven angels of His presence sounded the seven trumpets which were the seven declarations of Truth. These are the same angels who have the golden bowls. The bowls in the tabernacle of Moses held the sacrificial blood of a goat which the high priest, on the day of atonement, took within the Holy of Holies (Lev. 16:12-16). You will recognize the deep spiritual significance of what John is about to describe and you will see how necessary is this action of the seven angels of His presence. It necessarily comes before the complete and perfect at-one-ment we learn of in the final and seventh vision.

1. Thus another great and marvelous wonder appeared in heaven, which is always a condition of completeness. Seven angelic messengers, the seven angels of His presence with seven bowls filled with the Love of God,* appeared to me.
2. I saw the spiritual children of Israel now included in the one reflection of the glassy sea, having been victorious over bestiality and its suggestions and over all false thinking, singing a great song of gratitude and joy.
3. Having proved the Truth, the spiritual children sing the song of Life, Truth, and Love, the song of Moses and the Lamb. Recognizing that God is all power, He imparts the right understanding of Truth,
4. He gives security, He is glorified: He expresses completeness and wholeness; He commands universal recognition; and He has established the healing works and made them manifest.
5. After that I looked and behold, there was no more mystery, no veil between man and his sense of at-one-ment with God; the whole Revelation has been revealed.
6. Because the temple is open, and the whole Revelation is revealed, the seven angel thoughts of His presence come clothed in innocence and moral purity (linen), expressing perfection, ready for action (with girdles) and having the seven plagues to materialism.
7. And the All-Power of God's presence, the first of the living creatures, gave unto the angel thoughts the power to pour the Love of God into all materialism.
8. Love fills the temple and nothing else is able to enter while Love is being poured out and all materialism is being destroyed through the seven plagues to materialism, for each time a bowl of Love is poured out, it becomes a plague to material thinking, and brings about the complete self-destruction of that type of thinking.

*See p. 55 for explanation.

Vision V

1.

Chapter 16

1. And I heard a great voice out of the temple saying to the seven angels,
Go your ways, and pour out the vials of the wrath of God
upon the earth.

2. And the first went and poured out his vial upon the earth;
and there fell a noisome and grievous sore upon the men
which had the mark of the beast,
and upon them which worshipped his image.

2.

3. And the second angel poured out his vial upon the sea;
and it became as the blood of a dead man:
and every living soul died in the sea.

3.

4. And the third angel poured out his vial upon the rivers
and fountains of waters;
and they became blood.

5. And I heard the angel of the waters say,
Thou art righteous O Lord,
which art, and wast, and shalt be,
because thou hast judged thus.

6. For they have shed the blood of saints and prophets,
and thou hast given them blood to drink;
for they are worthy.

7. And I heard another out of the altar say,
Even so, Lord God Almighty,
true and righteous are thy judgments.

4.

8. And the fourth angel poured out his vial upon the sun;
and power was given unto him to scorch men with fire.

9. And men were scorched with great heat,
and blasphemed the name of God, which hath power over these plagues:
and they repented not to give him glory.

5.

10. And the fifth angel poured out his vial upon the seat of the beast;
and his kingdom was full of darkness;
and they knawed their tongues for pain,

11. And blasphemed the God of heaven
because of their pains and their sores,
and repented not of their deeds.

Chapter 16

-1-

Translator's note: As you know, in apocalyptic literature the first and seventh points, the second and sixth points and the third and fifth points always balance each other. What was started in the third vision, the beginning of the self-destruction of all wrong thinking, is now complete in the fifth vision with the annihilation of all carnality. In this vision Love is poured out into all phases of materialism; such hidden erroneous conditions, as current false teachings, traditional false teachings of sun, moon and star worship, human-will power, phases of resistance to The Christ, and into carnal mind itself. Love is always a plague to materiality and eventually annihilates it.

1. Then I heard a mighty voice saying to the seven angel thoughts of His presence, Love, Light, Wisdom, Truth, Power, Beauty and Life, "Go, and pour out the Love of God into material thinking."

2. And the first angel poured out love into materialism which caused a stirring up and elimination of bestiality and its suggestions, bringing to the surface a completely self-destroying plague of festering corruption to all that is antagonistic to the Truth.

-2-

3. And a second angel poured out Love into hidden erroneous conditions which were dead to Truth, bringing to the surface a completely self-destroying plague of annihilation to all erroneous phases of commerce and trade, and bestial thinking.

-3-

4. The third angel poured out Love into current false teachings and their dissemination and practice (the rivers of true teachings poisoned by wormwood), and they became ready for fruitage through suffering.

5. And the angel thought came to me that the infinite God was always just and right in all his judgments. His love brings to the surface a completely self-destroying plague to current false teachings including charlatanism, fraud, disobedience to, and contempt for, God.

6. Malice and envy, which caused the persecution of the saints and prophets, are also completely self-destroyed.

7. And then I heard an expression of gratitude saying, "Even so, Lord God Almighty, true and righteous are thy judgments."

-4-

8. The fourth angel poured out Love into traditional false teachings, such systems as sun, moon, and star worship, which uncovered a completely self-destroying, scorching plague of torment, malpractice, and self-will. Mankind was tormented by these scorching plagues because of its own evil thinking.

9. They blasphemed God and this self-will resisted correct thinking and refused to recognize the Truth.

-5-

10. The fifth angel poured out Love into human will-power (the seat of the beast), malpractice, which brings to the surface a self-destroying plague. This resistance to Truth manifested itself through torment (for they gnawed their tongues).

11. Blasphemy, malpractice and self-will repented not but resisted Love, thus inducing the completely self-destroying plague to that type of thinking.

6.

Chapter 16 continued

12. And the sixth angel poured out his vial
upon the great river Euphrates;
and the water thereof was dried up,
that the way of the kings of the east might be prepared.
13. And I saw three unclean spirits like frogs
come out of the mouth of the dragon,
and out of the mouth of the beast,
and out of the mouth of the false prophet.
14. For they are the spirits of devils, working miracles,
which go forth unto the kings of the earth
and of the whole world,
to gather them to the battle of that great day of God Almighty.

Interlude

15. Behold, I come as a thief.
Blessed is he that watcheth,
And keepeth his garments,
lest he walk naked,
and they see his shame.
16. And he gathered them together into a place
called in the Hebrew tongue Armageddon.

7.

17. And the seventh angel poured out his vial into the air;
and there came a great voice out of the temple of heaven,
from the throne, saying, It is done.
18. And there were voices, and thunders, and lightnings;
and there was a great earthquake,
such as was not seen since men were upon the earth,
so mighty an earthquake, and so great.
19. And the great city was divided into three parts,
and the cities of the nations fell:
and great Babylon came in remembrance before God,
to give unto her the cup of the wine
of the fierceness of his wrath.
20. And every island fled away,
and the mountains were not found.
21. And there fell upon men a great hail out of heaven,
every stone about the weight of a talent:
and men blasphemed God because of the plague of the hail;
for the plague thereof was exceeding great.

Chapter 17

1. And there came one of the seven angels which had the seven vials,
and talked with me, saying unto me,
Come hither;
I will show thee the judgment of the great whore
that sitteth upon many waters:
2. With whom the kings of the earth have committed fornication,
and the inhabitants of the earth have been made drunk
with the wine of her fornication.
3. So he carried me away in the spirit into the wilderness:
and I saw a woman sit upon a scarlet coloured beast,
full of names of blasphemy,
having seven heads and ten horns.

-6-

12. The sixth angel was the next messenger. He poured out Love into traditional phases of resistance to the Truth, (such as sun, moon, and star worship), bringing to the surface a self-destroying plague of perversions of Truth. Letting the wall of protection, the river Euphrates, dry up makes way for the three kings of the East to come forth, thinking that they can destroy as they desire.

13. And I saw their unclean propaganda, filthy perversions of Truth (frogs*) coming from the three Kings of the East: the dragon (resistance to the Truth); the beast (malpractice and domination); the false prophet (the counterfeit and manipulation).

14. For the devilish suggestions of these three types of thought, (that there must always be war), try to make mankind believe this propaganda, accept their falsities, and rouse and gather together the leaders of materialistic and world thought for combat and confusion.

Interlude

15. I want to pause for a moment to warn you to be alert and not be misled by these falsities. Be watchful and keep yourself pure with protected thoughts, so that you will not be caught unprotected.

16. Then you will have your victory, your Armageddon,* and have command over any situation, even before a suggestion of evil appears.

-7-

17. The seventh angel poured Love into that kind of thinking which would cause a separation between God and man, namely; the thought of approaching God through an intermediary (powers of the air*) and through intellectualism which Paul warns the Romans against (Rom. 8:35). Then the voice of authority said, "It is done." This is the final phase in the destruction of carnality.

18. Then followed arousing calls to alertness (thunder) and tremendous upheavals and illuminations mightier than had ever been, in the over-throwing of carnal mind, Babylon.

19. Out of the complete destruction of carnal mind, Babylon, (also known as Mystery, the Mother of confusion and destruction), comes the opportunity to partake of the Love and discipline of God.

20. There was no longer a sense of separation from God as symbolized by the presence of islands or distant lands and "Spiritual wickedness in high places disappeared" (Eph. 6:12).

21. Then followed great and severe corrections, hail so severe that the rest of mankind blasphemed, - malpracticing God because the discipline was so great.

Chapter 17

The next part of my vision came to me with its meaning given immediately following, to help us understand the message, as you will see.

1. One of the angel thoughts of His presence, one of the messengers with the seven bowls of Love said to me, "Come, and I will show you the doom of the counterfeit of true womanhood, the Babylonish woman and her temporary pretense to power.

2. And how the leaders of materialistic and worldly thought, the kings of the earth, have become enticed by her works of carnality, as also have those dwelling in materialism."

3. I was lifted by this angel into a state of thought where I saw carnal mind as it really is, symbolized by a woman sitting on a scarlet beast, indicating domination as practiced by Rome (seven heads) and by the ten Emperors before Domitian (ten horns).

Chapter 17, continued

4. And the woman was arrayed in purple and scarlet colour,
and decked with gold, and precious stones and pearls,
having a golden cup in her hand full of abominations
and filthiness of her fornication:
5. And upon her forehead was a name written,
MYSTERY
BABYLON THE GREAT
THE MOTHER OF HARLOTS
AND ABOMINATIONS OF THE EARTH
6. And I saw the woman drunken with the blood of the saints,
and with the blood of the martyrs of Jesus:
and when I saw her I wondered with great admiration.
7. And the angel said unto me,
Wherefore didst thou marvel?
I will tell thee the mystery of the woman,
and of the beast that carrieth her,
which hath the seven heads and ten horns.
8. The beast that thou sawest was, and is not;
and shall ascend out of the bottomless pit,
and go into perdition:
and they that dwell on the earth shall wonder,
whose names were not written in the book of life
from the foundation of the world,
when they beheld the beast that was, and is not, and yet is.
9. And here is the mind which hath wisdom.
The seven heads are seven mountains on which the woman sitteth.
10. And there are seven kings:
five are fallen, and one is, and the other is not yet come;
and when he cometh he must continue a short space.
11. And the beast that was, and is not,
even he is the eighth, and is of the seven,
and goeth into perdition.
12. And the ten horns, which thou sawest are ten kings,
which have received no kingdom as yet;
but receive power as kings one hour with the beast.
13. These have one mind,
and shall give their power and strength unto the beast.
14. These shall make war with the Lamb,
and the Lamb shall overcome them:
for he is LORD of lords, and King of kings:
and they that are with him are called, and chosen, and faithful.
15. And he saith unto me.
The waters which thou sawest, where the whore sitteth,
are peoples, and multitudes, and nations and tongues.
16. And the ten horns which thou sawest upon the beast,
these shall hate the whore,
and shall make her desolate and naked,
and shall eat her flesh,
and burn her with fire.
17. For God hath put in their hearts to fulfill his will,
and to agree, and give their kingdom unto the beast,
until the words of God shall be fulfilled.
18. And the woman which thou sawest is that great city,
which reigneth over the kings of the earth.

4. And carnal mind* claims for itself royal power. This type of thinking is glamorously arrayed in the pretense of splendor, and offers her adulterated teachings, her fornications to mankind, which result in confusion and destruction. "All of her splendor is a counterfeit of the true glory of God and His reflections, even the golden cup in her hand denotes her abundant luxury, power and wealth."* She decks herself in jewels, the counterfeit of the jewels in the Holy City, which are the precious and priceless spiritual qualities. These counterfeit jewels have been given to her as the price of her adulterated teachings.

5. Carnal mind always tries to mystify, confuse and destroy. This is the counterfeit of true womanhood, also the counterfeit of true power, both temporal and spiritual.

6. Carnal mind was intoxicated with the sacrifice of the spiritual thinkers and I was amazed.

7. And the angel thought said to me, "Why be amazed?" And I was told what the woman and the beast with the seven heads and ten horns symbolized.

8. The beast that you saw was the dragon lie which came out of hidden erroneous conditions, the sea. Now you know it is a lie, because the Truth about any lie destroys a lie. The rest of mankind will be amazed too when they see that the beast, the henchman of the dragon, is only a lie.

9. To understand these things requires understanding and wisdom. The seven heads are the seven hills, the seven nations conquered by Rome where the seven false systems, previously mentioned, supported carnal mind.

10. They also refer to seven Emperors, five of which are dead, one is reigning, and the other is to come. His day will be brief.

11. I have already identified the beast with Nero, also called the anti-Christ, who persecuted the Christians, and the eighth is Domitian who was thought to be an incarnation of Nero and will be destroyed.

12. The ten horns symbolize the nations of the Roman Empire with no kings as yet and they receive power only for a short time to aid the beast, carnal mind.

13. The Kings of these ten nations will be of one mind to give their power and strength to the beast, carnal mind.

14. These kings and their devilish suggestions make war with the Christ and the Christ conquers them, because he is Lord of lords and King of kings. Those with him are the spiritual children of victory.

15. There is disturbed thinking, troubled waters, in the midst of the peoples of all nations where carnal mind (the whore), holds sway.

16. The ten kings that you saw and the dragon lie will even hate carnal mind. There is so much hate here that the condition to be destroyed hates even itself.

17. Truly there is only the will of God, which is omnipotent: all former thinking attributed to the beast is now recognized as only a lie, and God's all-power can be seen.

18. And the woman, carnal mind, reigns only over the kings of the earth, or in other words her domain is only in materiality.

*See page 86.

Chapter 18

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
5. For her sins have reached unto heaven, and God hath remembered her iniquities.
6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.
9. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.
10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron and marble.
13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses and chariots, and slaves, and souls of men.
14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

Chapter 18

1. Afterward I saw another angelic messenger of power emanating from heaven, completeness, appearing as a light to materialism.

2. And he cried out in a mighty voice, "Carnal mind is fallen and is exposed as the habitation of every unclean thing."

3. Immorality, adulterated teachings, - and her fornications, have caused the fall of all her nations; the material thinking of the kings of earth has joined with infidelity, idolatry, and her people have become engrossed in her luxury.

4. And I heard another voice from heaven saying, "Come out from Babylon, carnal mind, so you will not be of it nor share in her sins or suffer from her plagues.

5. For her sins are exceedingly great and her iniquities are remembered.

6. Pay her back in her own coin and give her double for what she has done. Carnal mind is always recompensed according to her work."

7. Her extreme sense of pride, haughtiness, and luxury causes her to believe that her dominion in materiality cannot be changed and that she can never be punished or suffer sorrow.

8. Therefore plagues will come upon her, pestilence, death, destruction, and famine, and she will be entirely consumed.

9. All types of material thinking that have enjoyed the pleasures of carnal mind now regret to see its destruction.

10. The leaders of materialism shall stand at a distance and wail over her, afraid lest they themselves be swallowed up in her destruction.

**11.-13. The merchants shall lament the loss of their trade seeing that their traffic in useless finery, and in fact all erroneous types of commerce and trade are doomed to destruction, even to the traffic in the souls of men.

14. And those things which had seemed to be necessary for her traffic in carnality now are gone.

**The long list of erroneous types of commerce and trade is eliminated here but can be read in the King James text on opposite page.

Chapter 18, continued

15. The merchants of these things, which were made rich by her,
shall stand afar off for the fear of her torment,
weeping and wailing.
16. And saying,
Alas, alas, that great city,
that was clothed in fine linen, and purple, and scarlet,
and decked with gold, and precious stones, and pearls!
17. For in one hour so great riches is come to naught.
And every shipmaster, and all the company in ships,
and sailors, and as many as trade by sea,
stood afar off.
18. And cried when they saw the smoke of her burning, saying,
What city is like unto this great city!
19. And they cast dust on their heads, and cried,
weeping and wailing, saying,
Alas, alas, that great city, wherein were made rich all
that had ships in the sea by reason of her costliness!
for in one hour is she made desolate.
20. Rejoice over her, thou heaven,
and ye holy apostles and prophets;
for God hath avenged you on her.
21. And a mighty angel took up a stone like a millstone,
and cast it into the sea, saying,
Thus with violence shall that great city Babylon be thrown down,
and shall be found no more at all.
22. And the voice of harpers, and musicians,
and of pipers, and trumpeters,
shall be heard no more at all in thee;
and no craftsman, of whatsoever craft he be,
shall be found any more in thee;
and the sound of a millstone
shall be heard no more at all in thee;
23. And the light of a candle
shall shine no more at all in thee;
and the voice of the bridegroom and the bride
shall be heard no more at all in thee;
for thy merchants were the great men of the earth;
for by thy sorceries were all nations deceived.
24. And in her was found the blood of prophets, and of saints,
and of all that were slain upon the earth.

End of Vision V

15. And those who supported her activities in these evil ways and had profited, now stood back and wept.
16. Saying "Alas! Alas! all that splendor is ruined!
17. For in one hour is she made desolate!" And all ship owners, and operators and all those who had been interested in her activities stood by
18. Crying, "What can ever compare with Babylon!"
19. And they who had been associated with her gave up and wept, saying, "Alas! Alas!"
20. Rejoice, ye saints, apostles and prophets, for God has been avenged.
21. And a mighty angel thought showed that carnal mind, Babylon, will be completely destroyed by great violence, leaving nothing behind, just as a great millstone thrown into the sea leaves only silence and desolation.
22. The familiar sounds of the household, the arts, crafts, and business activity of civil life will cease to be associated with carnal mind; revelry and forced joy will no longer emanate from carnal mind thinking.
23. No light of good symbolized by bride and groom, will ever be seen in carnal mind again. The ideas of carnal mind corrupted the leaders of materialism and her enchantments deceived all mankind.
24. And the guilt of all her persecutions has been found out.

Translator's note: Now you see that Babylon is the counterfeit of the woman clothed with the sun. She is also a counterfeit of the Bride, the New Jerusalem whose full glory is yet to be revealed.

The Abingdon Bible Commentary sums it up very well - Page 1393. "The value of this prophecy is in its message of the victory of righteousness (right thinking) over evil, even though evil arm itself with the strongest political, material, and mechanical resources."

End of Vision V

Vision VI

The Seven Triumphs of Truth

Protective Introduction

Chapter 19

1. And after these things I heard
a great voice of much people in heaven, saying,
Alleluia;
Salvation, and glory, and honour, and power,
unto the Lord our God:
2. For true and righteous are his judgments:
for he hath judged the great whore,
which did corrupt the earth with her fornication,
and hath avenged the blood of his servants at her hand.
3. And again they said,
Alleluia.
And her smoke rose up for ever and ever.
4. And the four and twenty elders and the four beasts
fell down and worshipped God that sat on the throne, saying,
Amen; Alleluia.
5. And a voice came out of the throne saying,
Praise our God, all ye his servants,
and ye that fear him, both small and great.
6. And I heard as it were the voice of a great multitude,
and as the voice of many waters,
and as the voice of mighty thunderings, saying,
Alleluia:
for the Lord God omnipotent reigneth.
7. Let us be glad and rejoice,
and give honour to him:
for the marriage of the Lamb is come,
and his wife hath made herself ready.
8. And to her was granted that she be arrayed in fine linen, clean and white:
for the fine linen is the righteousness of saints.
9. And he saith unto me, Write,
Blessed are they which are called unto the marriage supper of the Lamb.
And he saith unto me,
These are the true sayings of God.
10. And I fell at his feet to worship him.
And he said unto me, See thou do it not:
I am thy fellowservant,
and of thy brethren that have the testimony of Jesus:
worship God:
for the testimony of Jesus is the spirit of prophecy.

Vision VI
The Seven Triumphs of Truth
Protective Introduction

Chapter 19

Translator's note: Once more John gives an introduction that establishes a protection before the vision is unfolded. It is a song of praise, and shows that there is but one fact to be acted upon, namely: the universal recognition and the worship of God only. This is a response from the angels, the elders, the cherubim and the martyrs as they rejoice over the destruction of carnal mind.

1. After these things I, John, heard a triumphant chorus singing a song of praise, joyous in their freedom and salvation and giving glory and honor and power to God.

2. For His judgments are true and righteous and carnal mind and its immorality and adulterated teachings have been destroyed.

3. And again they praised God and this thought of gratitude goes on forever and ever.

4. The elders, spiritual interpreters of authority, worshipped God in humility saying, "Amen, Praise ye the Lord." The living creature All-Power recognized that all power comes from God, All-Intelligence recognized that the only Intelligence is of God, All-Mind recognized that God is the only Mind, All-Action recognized that all activity is of God. They too worshipped God in humility, saying, "Praise ye the Lord."

5. And Jesus said, "Praise our God, all ye his servants, and ye that love him, both small and great."

6. I heard a sound of great rejoicing, an expression of vast power and a mighty call to alertness, saying "Alleluia, for the Lord God omnipotent reigneth."

7. Let us be glad and rejoice and give glory to God because the Groom, the Lamb, the Christ, is present, and the wife, New Jerusalem, is ready: both are looking forward to the union and full establishment of at-one-ment.

8. New Jerusalem, the bride is arrayed with the right thinking of the saints, the spiritual thinkers, and with innocence and moral purity.

9. And Jesus said to me, "Write, Blessed are they who realize their oneness with the Christ, the Lamb." All these are the true sayings of God.

10. Being overcome with the splendor of this vision of heavenly completeness, I fell at the feet of Spiritual Man to worship him: Instantly he said - I am thy fellow servant, never worship anyone but God. These things that you have witnessed are only fulfillments of prophecy.

Translator's note: That which was begun in the third vision is completed in the fifth. It is also true that what was started in the second vision, (the establishment of true thinking), is completed in the sixth vision, for we are about to realize the seven triumphs of Truth which establish the Word of God. The Word of God is triumphant and victorious over all phases of false selfhood, (the four horsemen of vision II). It is victorious over domination and malpractice, (the beast); and over the counterfeit and manipulation, (the prophet of the beast); and over resistance to the Christ, (by the dragon). While resistance is under control, the uplifted spiritual thought of the martyrs establishes eternal life and spiritual dominion. When the Truth of eternal life is recognized and established among all men then the spiritual purification will consume all perversions of Truth and the dragon thought of resistance to the Christ will be entirely consumed. The purified realization of the dominion of the One establishes the works of the Christ and leaves no place for death or anything associated with it. The last triumph of Truth consumes the belief in death, the last enemy to be destroyed as Paul said.

1.
11. And I saw heaven opened, and behold a white horse;
and he that sat upon him was called Faithful and True,
and in righteousness he doth judge and make war.
12. His eyes were as a flame of fire,
and on his head were many crowns;
and he had a name written that no man knew,
but he himself.
13. And he was clothed with a vesture dipped in blood:
and his name is called The Word of God.
14. And the armies which were in heaven
followed him upon white horses,
clothed in fine linen, white and clean.
15. And out of his mouth goeth a sharp sword,
that with it he should smite the nations:
and he shall rule them with a rod of iron:
and he treadeth the winepress of the fierceness and wrath
of Almighty God.
16. And he hath on his vesture and on his thigh a name written,
KING OF KINGS, AND LORD OF LORDS.

2.
17. And I saw an angel standing in the sun;
and he cried with a loud voice, saying
to all the fowls that fly in the midst of heaven,
Come and gather yourselves together unto the supper
of the great God.
18. That ye may eat the flesh of kings, and the flesh of captains,
and the flesh of mighty men, and the flesh of horses,
and of them that sit on them,
and the flesh of all men, both free and bond, both small and great.

3.
19. And I saw the beast, and the kings of the earth, and their armies,
gathered together to make war against him that sat on the horse,
and against his army.
20. And the beast was taken,
and with him the false prophet that wrought miracles before him,
with which he deceived them that had received the mark of the beast,
and them that worshipped his image.
These both were cast alive into a lake burning with brimstone.
21. And the remnant were slain with the sword
of him that sat upon the horse,
which sword proceeded out of his mouth:
and all the fowls were filled with their flesh.

4.

Chapter 20

1. And I saw an angel come down from heaven,
having the key of the bottomless pit
and a great chain in his hand.
2. And he laid hold on the dragon, that old serpent,
which is the Devil, and Satan,
and bound him a thousand years,
3. And cast him into the bottomless pit,
and shut him up, and set a seal upon him,
that he should deceive the nations no more,
till the thousand years should be fulfilled:
and after that he must be loosed a little season.

Vision VI

- 1 -

11. In my higher realization of heaven, I, John, had a vision of the Word of God, which is pure and is always spiritually victorious. This is the first triumph of Truth.
12. The Christly character comes with spiritual illumination and unlimited dominion, and understands only itself and no man knows this but he who has it within himself.
13. This understanding of the Christ is supplied with protection through purification resulting in a higher realization of the Word of God.
14. The host of followers who accept the understanding of the Christ are equipped with the strength of innocence and purity.
15. With a declaration of Truth all resistance of false selfhood is destroyed. The rule of the Word of God is unchanging and steadfast, and brings forth the proofs of the fruitage of love.
16. The Christ is supreme and in His presence only one King and Lord is acknowledged.

- 2 -

17. A realization of enlightenment and all-activity makes it possible to consume all materiality.
18. And human will-power, military power, political power, and all sensualism will be annihilated, which is the second triumph of Truth.

- 3 -

19. And I saw malpractice (the beast), and human will-power (kings of the earth), and their followers, gathered together to make war upon the Word of God and upon those who accept the understanding of the Christ.
20. And malpractice (the beast), and manipulation and deception (the prophet of the beast), counterfeits of true protection and all false deceivers, were entirely consumed.
21. And human will-power, king of material thinking, and all types of thought which appear to be like human will-power, were destroyed by the Declaration of Truth—the Word of God. This is the third triumph of Truth. All that is left is the all-activity of good.

- 4 -

Chapter 20

1. I saw the Christ coming from harmony, a condition of completeness with dominion (key) over destruction (abyss) and ready to use (hand) the understanding of the power of Truth.
2. Resistance to the Truth (the dragon), is under control for a time, until the realization of eternal Life is recognized and established.
3. Resistance to the Truth is cast down, to be destroyed by the Christ understanding after eternal Life is recognized. During this time it cannot deceive mankind. After this it must be loosed for a little time to be completely self-destroyed. This is the fourth triumph of Truth.

5.

4. And I saw thrones, and they sat upon them,
and judgment was given unto them:
and I saw the souls of them that were beheaded for the witness of Jesus,
and for the word of God,
and which had not worshipped the beast, neither his image,
neither had received his mark upon their foreheads, or in their hands;
and they lived and reigned with Christ a thousand years.
 5. But the rest of the dead lived not again
until the thousand years were finished.
This is the first resurrection.
 6. Blessed and holy is he that hath part in the first resurrection:
on such the second death hath no power,
but they shall be priests of God and of Christ,
and shall reign with him a thousand years.
- 6.
7. And when the thousand years are expired,
Satan shall be loosed out of his prison,
And shall go out to deceive the nations.
 8. Which are in the four quarters of the earth,
Gog and Magog,
to gather them together to battle:
the number of whom is as the sand of the sea.
 9. And they went up on the breadth of the earth,
and compassed the camp of the saints about,
and the beloved city:
and fire came down from God out of heaven, and devoured them.
 10. And the devil that deceived them was cast into the lake of fire and brimstone,
where the beast and the false prophet are,
and shall be tormented day and night for ever and ever.

7.

11. And I saw a great white throne, and him that sat on it,
from whose face the earth and the heaven fled away;
and there was found no place for them.
12. And I saw the dead, small and great, stand before God;
and the books were opened:
and another book was opened, which is the book of life:
and the dead were judged out of those things which were written in the books,
according to their works.
13. And the sea gave up the dead which were in it;
and death and hell delivered up the dead which were in them:
and they were judged every man according to their works.
14. And death and hell were cast into the lake of fire.
This is the second death.
15. And whosoever was not found written in the book of life
was cast into the lake of fire.

End of Vision VI

- 5 -

4. And I saw the dominion of those who have uplifted spiritual thought and who recognize eternal life. They live and reign with Christ.

5. Those not recognizing eternal Life could not experience it until they accepted the understanding that Life is eternal. This realization of eternal Life is the first resurrection.

6. Blessed and whole is he that experiences the first resurrection - the realization that there is no death, no second, third, or any death, and accepts the understanding of eternal Life. He shall have spiritual dominion with God and Christ. As long as this is established in his understanding he shall have the realization of eternal Life, which is the fifth triumph of Truth.

- 6 -

7. When eternal Life is established then Satan, the dragon thought of resistance to the Truth, shall be loosed for a time.

8. And he shall try to deceive and entice all mankind into resisting the Truth by perverting it (Gog* and Magog*).

9. These perversions appeared to completely surround the beloved city, New Jerusalem: and then spiritual purification (fire from heaven) entirely consumed all these perversions of Truth.

10. All false types of thinking such as resistance to the Truth, (the dragon or devil that had tried to deceive) domination and malpractice, (the beast) and manipulation and deception, (the false prophet) were now entirely consumed. They are tormented by the knowledge of their own perversions of Truth until they are entirely consumed. This is the sixth triumph of Truth.

- 7 -

11. The purified realization of the dominion of the One (great white throne) makes it impossible for there to be any materialistic thinking (earth), or a human sense of heaven any more. This limited concept of earth and heaven has now disappeared and now a transformed universe new in quality and spiritual in character is revealed.

12. Then I saw all stand before the throne, before God; and the Scriptures which had been obscured for a while with the seven seals, were now opened, revealing God's law. This law was for all those whose true-thinking had been established. As right thinking is established in us, so are we established. Thus we have our names in the Book of Life.

13. There are no longer any hidden erroneous conditions and there is no place for death or anything associated with death.

When I say, "They were judged every man according to their works," do you not realize how often I have hidden some special revelation in a common saying, so our enemies could not understand it? What I want you to know is that as soon as your thinking is rightly established, life will be seen as it really is, where there never is anything to be judged or to die.

14. Therefore, the last triumph of Truth is that the belief of death and everything associated with it is entirely consumed. The realization of eternal Life shows there is no death, no second, third, nor any death.

15. Any kind of thinking that has not accepted eternal Life is neither clear nor established and therefore is consumed.

End of Vision VI

*See page 89.

Vision VII

The Marriage of the Lamb and the New Jerusalem

Chapter 21

1.

1. And I saw a new heaven and a new earth:
for the first heaven and the first earth were passed away;
and there was no more sea.
2. And I John saw the holy city, new Jerusalem,
coming down from God out of heaven,
prepared as a bride adorned for her husband.

2.

3. And I heard a great voice out of heaven saying,
Behold the tabernacle of God is with men,
and he will dwell with them,
and they shall be his people,
and God himself be with them, and be their God.
4. And God shall wipe away all tears from their eyes;
and there shall be no more death, neither sorrow, nor crying,
neither shall there be any more pain:
for the former things are passed away.
5. And he that sat upon the throne said,
Behold, I make all things new.
And he said unto me, Write:
for these words are true and faithful.

3.

6. And he said unto me, It is done.
I am Alpha and Omega, the beginning and the end.
I will give unto him that is athirst
of the fountain of the water of life freely.
7. He that overcometh shall inherit all things;
and I will be his God, and he shall be my son.
8. But the fearful, and unbelieving, and the abominable,
and murderers, and whoremongers, and sorcerers,
and idolaters, and all liars,
shall have their part in the lake which burneth with fire and brimstone:
which is the second death.

Vision VII

The Oneness of the Christ and the Full Revelation

Translator's note: As in the very earliest record of creation in the old Scriptures the true spiritual creation was explained (Genesis I-II:3), and then the counterfeit appeared (Genesis II:4-ch. 9), only to be proved unreal, so in these beautiful visions the counterfeits, which appeared and pretended to usurp the genuine Almighty power, have been exposed and the glorious reality of the things of the Spirit have appeared. An abundance of Love, which is always present and available when poured into the legions of counterfeits annihilates them leaving no trace, not even a remembrance of their brief reign.

As our beloved Master taught by parables and examples, that the kingdom of God is within you, so by symbols a glimpse of the true heaven and true earth are given. The trials and tribulations described have been blessings in disguise, and all the time these counterfeits were appearing, the true teachings of Jesus were present to cause their destruction. First there were the teachings of Jesus, the Lamb or Groom. Then the Revelation or fullness of the Christ, the New Jerusalem, or Bride. The complete understanding of them both as one Revelation is the marriage. There are two books also, one, the Scriptures whose seals were removed by the Lamb (Rev. 5:1-8), and the other, the Little Book open, the "witness" to God's revelation of all good (Rev. 12:1-6). The marriage of the Bridegroom and the Bride may also be considered as the union or oneness of the two books. This oneness results in the understanding of the full truth of man's dominion, just as the marriage does.

In the final vision is the New Jerusalem, the final Revelation, and described by qualities as of a Holy City; a completely spiritual creation; illuminated divinely, protected completely, available for all to understand, with deep substantial foundations, tried and proved, measured by God's rule of perfection, all beautiful in perfection and glorious to behold.

As these truths are understood and accepted into consciousness, one experiences complete oneness, and becomes a citizen of the Holy City.

Chapter 21

-1-

1. A new idea of heaven, and a new idea of earth was revealed to me, for the former concept of heaven and earth was passed away, and true harmony, the true condition of completeness (heaven) and true spirituality took the place of the old earth (materialism) and there were no more erroneous conditions at all (no more sea).

2. Then, I, John, saw the Holy City, New Jerusalem, the complete spiritual realization of dominion, also called the Comforter, the Spirit of Truth, the Mystery of God, and the fullness of the Christ, coming from God out of heaven or harmony, and prepared as a Bride for her husband.

-2-

3. And I heard Jesus say, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former beliefs are passed away."

5. And God said, "Behold, All things that were made are now seen in a new light." And Jesus said, "Write. For these words are true and faithful."

6. And they have come to pass. "I am Alpha and Omega, without beginning or end, the living infinite One. I will give the Truth about eternal Life abundantly to anyone who desires it."

7. He that overcomes and is victorious inherits and possesses all, for God says, "I will be his God and he shall be my son."

8. The mental malpractioners, ignorant or malicious, will suffer consuming, choking torment and mental anguish brought about by their own false beliefs until they cease from doing them. This final purification is followed by the realization of eternal Life which means there is no death, no second* death nor any belief in a degree of death.

4.

9. And there came unto me one of the seven angels
which had the seven vials full of the seven last plagues,
and talked with me, saying,
Come hither, I will shew thee the bride, the Lamb's wife.
10. And he carried me away in the spirit to a great and high mountain,
and shewed me that great city, the holy Jerusalem,
descending put of heaven from God,
(a)
11. Having the glory of God:
and her light was like unto a stone most precious,
even like a jasper stone, clear as crystal;
(b)
12. And had a wall great and high,
(c)
and had twelve gates, and at the gates twelve angels,
and names written thereon, which are the names
of the twelve tribes of the children of Israel:
13. On the east three gates;
on the north three gates;
on the south three gates;
and on the west three gates.
(d)
14. And the wall of the city had twelve foundations,
and in them the names of the twelve apostles of the Lamb.

-4-

9. And there came to me a messenger from His presence, one of the angels with the seven bowls full of Love, which is a plague to materialism, and he talked with me, saying, "Come, lift up your thought and I will show you the Bride, the New Jerusalem, complete spiritual dominion, called the Comforter, the Spirit of Truth, the full understanding of the Christ. All these names that I have used at various times are all the same, meaning the Lamb's wife."

10. And this message aroused me to spiritual alertness and inspiration and showed me the great city, the Holy Jerusalem. This consciousness of the true heaven came to me from God.

Translator's note: John describes the New Jerusalem, the complete spiritual consciousness as a city of his day with light, walls, gates, foundations, measurement, adornments, and streets, terms that we are familiar with so we can better understand and appreciate its real meaning and beauty.

Description of the New Jerusalem

(a)

11. And this city was most gloriously lighted with spiritual illumination, a perfect reflection of the One infinite light.

(b)

12. And the protection of its walls was great because it was completely guarded by spiritual qualities, twelve gates or avenues of entrance. These twelve qualities or 12 gates are also symbolized by the twelve tribes of the children of Israel. Admission to the city is by recognition of the spiritual qualities they represent, which are

(c)

**Judah, the dominion of law	(Gen. 49:10)
Reuben, strength	(Gen. 49: 3)
Gad, justice and happiness	(Deut. 33:21)
Asher, happiness, strength and consecration	(Strong's) Selder, Deut. 33:24,25
Naphtali, blessing of the Lord	(Deut. 33:23)
**Manasseh, blessings and fruitage	(Deut. 33:13-17) The Shepherd of Israel
Simeon, hearing and obedience	(Strong,) Selder, Deut. 33:8
Levi, associations held in holiness and purity	
Issachar, recompense and reward	(Selder)
Zebulun, spiritual activity	(Deut. 33:18,19)
Joseph, fruitage	(Deut. 33:13-16)
Benjamin, protection	(Deut. 33:12)

13. I have grouped the gates in four sets of threes to call to your remembrance the manner in which the children of Israel were camped outside the tent of meeting. While the tent of meeting had only one entrance, the New Jerusalem has twelve gates through which all may enter. There are many entrances - many different ways of entering in, always through spiritual qualities.

-d-

Translator's note: Here is another point to remember; the twelve gates with the names of the twelve tribes written on them, and the twelve foundations with the names of the twelve apostles on them, show the connection between the Old Scriptures and the teachings of Jesus.***

14. The New Jerusalem was established in the teachings of Jesus as given to you through the teachings of the twelve apostles.

**Appendix p. 108. Dan is replaced by Manasseh. See Rev. ch. 7, also pp. 57 and 107.

***Abingdon, p. 1396.

(e)

Chapter 21 continued

15. And he that talked with me had a golden reed
to measure the city, and the gates thereof, and the wall thereof.
16. And the city lieth four square,
and the length is as large as the breadth:
and he measured the city with the reed, twelve thousand furlongs.
The length and the breadth and the height of it are equal.
17. And he measured the wall thereof,
an hundred and forty and four cubits,
according to the measure of a man, that is, of the angel.

(f)

18. And the building of the wall of it was of jasper:
and the city was pure gold, like unto clear glass
19. And the foundations of the wall of the city
were garnished with all manner of precious stones.
The first foundation was jasper;
the second sapphire; the third, chalcedony; the fourth, emerald:
20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite;
the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus;
the eleventh a jacinth; the twelfth, an amethyst.
21. And the twelve gates were twelve pearls;
every several gate was of one pearl:

(g)

and the street of the city was pure gold,
as it were transparent glass.

(e)

15. And Jesus, who was talking with me had a standard of measurement that was beautiful, adaptable, indestructible and enduring (a golden reed), to measure the Holy City, New Jerusalem, by its spiritual qualities (gates) and its protection (walls).

16. Because four is a symbol of perfection to the Greeks and a symbol of completeness to Hebrew writers, I say that the City was Four Square, spiritually perfect as was the four-sided Tent of Meeting, with its length, breadth, and height equal. It was a symbol of God's presence, while in the New Jerusalem God Himself is always present, as you are soon to know.

17. The protection (walls) of spiritual consciousness (city) is measured by the understanding of the qualities of Spiritual Man who is;

completely protected and ready for action,
possessing purified intelligence, strength and illuminated vision,
with reflected purified understanding,
and the expression of all power;
equipped with the angels of His presence: Power, Light, Wisdom, Truth, Love, Beauty and Life;
possessing the declaration of Truth, directing and protecting;
and his intelligence shone with the realization of complete enlightened dominion.

How wonderful it is to know that the City, expressing complete spiritual dominion, is measured by the standard of perfection of spiritual man, - "the Mind man," "the real man."****

(f)

18. Spiritual illumination, wisdom and courage symbolized by jasper are the protection or wall of the City of God. The City itself is pure gold, the clear and perfect reflection of everlasting beauty and substance, like a clear sky in golden* weather for the glory of God to shine through.

19. The basis of protection (wall) for spiritual consciousness (city) is the realization of the spiritual qualities that are like precious stones and priceless jewels. These jewels symbolize the qualities expressed by the twelve apostles whose teachings were the foundations of the city. They are:

Jasper - courage, wisdom**
Sapphire - constancy, Truth, virtue
Chalcedony - the Truth about eternal Life
Emerald - immortality

light, spiritual illumination
sincerity, fidelity
gratitude
immortality

20. Sardonyx - conjugal happiness
Sardius - spiritual illumination, wisdom (Rev. 4:3)
Chrysolite - gladdens the heart
Beryl - everlasting youth, happiness
Topaz - friendship, happiness
Chrysoprasus - eternal Life
Jacinth - modesty
Amethyst - deep and pure love

harmony or unity of the bride and groom
spiritual illumination
gladness
joy and agelessness
love, spirituality
eternal Life
might
love, perfection

Translator's note: The jewels in the breastplate of the high priest were always given in a fixed order, but John reverses the jewels of the Holy City in order that we should turn completely away from the idea of material jewels and the corrupting association of the jewels of the breastplate with the signs of the Zodiac and the ideas held by the nations about the city of the gods.** He now beheld such spiritual grandeur and glorious understanding of the New Jerusalem that it could only be described in the glowing symbolism of the highest sense of perfection and glory.

21. The twelve pearls of the twelve gates, symbolize the complete true church***. All who enter the city must enter through these spiritual qualities and therefore will be forever protected, sustained, refreshed, sheltered, directed, guided, supplied and comforted, (Rev. 7:15-17).

(g)

The prophet Isaiah has told you of a highway that shall be called the way of holiness (Isaiah 35:8). The street of this City is pure gold, "as it were transparent glass," symbolizing that the Revelation is a highway whereby we realize purified perfection and reflection. All are included in the one pure and perfect reflection, which is the way of Holiness. (This completes the description of the Bride, New Jerusalem, the Holy City, the spiritual consciousness of the Revelation of Vision IV).

*Strong's Concordance

**Funk & Wagnall Standard Bible Dictionary

***Schofield's Reference Bible

****See P. 122.

5.

Chapter 21 continued

22. And I saw no temple therein:
for the Lord God Almighty and the Lamb
are the temple of it.

6.

23. And the city had no need of the sun, neither of the moon,
to shine on it:
for the glory of God did lighten it,
and the Lamb is the light thereof.
24. And the nations of them which are saved
shall walk in the light of it:
and the kings of the earth do bring their glory and honour into it.
25. And the gates of it shall not be shut at all by day:
for there shall be no night there.
26. And they shall bring the glory and honour of the nations into it.
27. And there shall in no wise enter into it anything that defileth,
neither whatsoever worketh abomination, or maketh a lie;
but they which are written in the Lamb's book of life.

7.

Chapter 22.

1. And he showed me a pure river of water of life,
clear as crystal,
proceeding out of the throne of God and of the Lamb.
2. In the midst of the street of it, and on either side of the river,
was there the tree of life,
which bare twelve manner of fruits,
and yielded her fruit every month:
and the leaves of the tree were for the healing of the nations.
3. And there shall be no more curse:
but the throne of God and of the Lamb shall be in it;
and his servants shall serve him:
4. And they shall see his face;
and his name shall be in their foreheads.
5. And there shall be no night there;
and they need no candle, neither light of the sun;
for the Lord God giveth them light:
and they shall reign for ever and ever.

- 5 -

22. In the old temple you had your atonement or point of communion with God once a year. In the New Jerusalem there is no temple, for God and His Christ fill the city and you are always in communion with the infinite One.

- 6 -

23. In the New Jerusalem, the manifestation of the Divine Presence, there is no light from the sun or moon. The spiritual consciousness of us all is lightened with the glory of God and His Christ, the Lamb.

24. There is now complete universal recognition in the heavenly city that those dwelling in materialism and their leaders have laid down their glory and honor. Now all those who discern spiritually, move in the spiritual illumination of His divine presence.

25. The gates of this city are never shut; all may enter, for there is no night in the City. There is only perpetual spiritual illumination and enlightenment.

26. And universal glory and honor are brought into it.

27. Nothing unclean can enter the city nor any lie, but only those whose spiritual identity has been established in eternal Life.

Chapter 22

- 7 -

1. Then Jesus showed me the fruitage of eternal Life, complete in every way; perfectly reflected in the midst of the Way of Holiness emanating from God enthroned and from the Christ.

2. Wherever there is a recognition of the New Jerusalem, the manifestation of the divine presence, there is perpetual fruitage and healing and this fruitage is a healing for all mankind which corrects false business activities, and brings dominion and protection to all. As the leaves of a tree give light and moisture to a tree so the leaves of the tree of Life give healing to the nations through the universal recognition of the truth.

3. And there shall be no carnal mind any more, no curse of Adam as we had in the old Scriptures (Gen. 2:4-19) but there shall be only the dominion of God and Christ (the Lamb); and the spiritual children shall recognize only the One Power.

4. Do you remember we used to think, "There shall no man see Him and live?" Now we all see Him face to face and have complete dominion and protection.

5. And there shall be no longer any night or darkness there and they shall have no need for candle light or sun light for God will give them the only light they need - spiritual illumination and enlightenment. All shall dwell in this eternal realization forever and ever as the knowledge of the New Jerusalem becomes a daily practical realization in your thought and in mine.

Conclusion

Epilogue

Chapter 22 continued

Seven Last Statements

6. And he said unto me, These things are faithful and true:
and the Lord God of the holy prophets sent his angel
to shew unto his servants the things which must shortly be done.
1.
7. Behold, I come quickly:
blessed is he that keepeth the sayings of the prophecy of this book.
2.
8. And I John saw these things and heard them.
And when I had heard and seen, I fell down to worship
before the feet of the angel which showed me these things.
9. Then saith he unto me, See thou do it not:
for I am thy fellow servant, and of thy brethren the prophets,
and of them which keep the sayings of this book:
worship God.
3.
10. And he saith unto me,
Seal not the sayings of the prophecy of this book:
for the time is at hand.
11. He that is unjust, let him be unjust still:
and he which is filthy, let him be filthy still:
and he that is righteous, let him be righteous still:
and he that is holy, let him be holy still.
12. And, behold, I come quickly;
and my reward is with me,
to give every man according as his work shall be.
4.
13. I am Alpha and Omega,
the beginning and the end,
the first and the last.
- 5.
14. Blessed are they that do his commandments,
that they may have right to the tree of life,
and may enter in through the gates into the city.
15. For without are dogs, and sorcerers, and whoremongers, and murderers,
and idolaters, and whosoever loveth and maketh a lie.
6.
16. I Jesus have sent mine angel to testify unto you these things
in the churches.
I am the root and the offspring of David,
and the bright and morning star.
7.
17. And the Spirit and the bride say, Come.
And let him that heareth say, Come.
And let him that is athirst come.
And whosoever will, let him take the water of life freely.

CONCLUSION

A. Epilogue - Seven last statements

6. And Jesus further said to me, "These sayings are faithful and true; and the God of your holy prophets sent His angel, Spiritual Man, to show you how man arrives at His dominion and that the Revelation is a present reality."

1.

7. Behold, I come quickly - I am really ever present. Blessed is he who remembers and keeps the words and prophecy of this book.

2.

8. And I, John, saw and heard these things. When I had heard and seen them I humbled myself before Spiritual Man to worship him.

9. But he said to me, you must not do that. I am your fellow servant and a friend of your brothers, the prophets and of all who keep the words of this book. We are all brethren. Have we not all one Father.** We all have our spiritual identity equally as children of God. One is as great as the other.*** Worship God only!

3.

10. Then he said to me, "Do not cover or seal up the sayings of the prophecies of this Revelation but proclaim that the good news is universal and an everpresent individual experience within you (at hand), and applies to each of us now."

11. Even as the evil in character seems to get worse before it is self-destroyed so he who thinks rightly and is holy, whole, should strive to understand more and be more consecrated in studying and using the words of this book.

12. And Jesus the Christ said, "Behold, I come quickly, indeed I am already here. Everyone will be rewarded as he deserves.

4.

13. I am Alpha and Omega, the first and the last - the realization of the all-inclusive One power, without beginning and without end." Try to realize what this means to you—it is the allness and oneness of the One.

5.

14. Blessed are they who keep God's commandments and are alert to claim their inheritance so that they may possess wisdom and spiritual understanding as the tree of life and may enter through purity and intelligence, through individual spiritual experience and growth into the City, complete divine Dominion.

15. All evil excludes itself from heaven because of its nature. There is no room for evil where infinite good fills all space, as it certainly does in this Holy City of revealed Truth. Anyone who does not speak the Truth cannot be a part of the Truth, or have the right to enter the City, in other words, to have the realization of the Christ dominion, now.

6.

16. Then Jesus said to me, "I sent my angel, Spiritual Man, with the power of the Revelation, with the fullness of the Christ, to make you aware of the spiritual source of life which comes from me and my teachings."

7.

17. And the Spirit, the Christ, and the Bride, New Jerusalem, say, "Come, and let him who spiritually understands say, 'Come.' Let him who is athirst for Truth and Love, and he who is receptive, let him partake of spiritual understanding (the water of life) and complete fruitage, for this Revelation is a free gift to all."

**Malachi 2:10

***Luke 20:36

Benediction

18. For I testify unto every man that heareth the words
of the prophecy of this book,
If any man shall add unto these things,
God shall add unto him the plagues that are written in this book:
19. And if any man shall take away from the words of the
book of this prophecy,
God shall take away his part out of the book of life,
and out of the holy city,
and from the things which are written in this book.
20. He which testifieth these things saith,
Surely I come quickly. Amen.
Even so, come, Lord Jesus.
21. The grace of our Lord Jesus Christ be with you all.

Amen

Modern Paraphrase

B. BENEDICTION

Three closing statements

1.

18. *In my benediction to you are three closing statements to warn all readers against adding to, taking away, or adulterating any part of my message in this Revelation for it is complete.

19. And if anyone alters the truths in this book, God will remove from him his share of the fruitage (tree of life) and his part in the complete dominion which has been promised to all.

2.

20. Jesus the Christ, who has told us these things says, "I am ever present." This is the Truth and we know that, when he shall appear, we shall be like him, for we shall see him as he is,** as I told you once before. The Christ does appear as he becomes enthroned in your hearts.

3.

21. The grace of our Lord Jesus Christ, the inspiration of Love, the spiritual understanding of the Truth, is with you always. You who read, hear and keep these true sayings, are at-one with God now.

*See p. 95

**1 John 3:2

VI
GLOSSARY OF TERMS
USED IN THE
DECODING OF THE ALLUSIONS

of

THE APOCALYPSE OF JOHN OF PATMOS

as prepared by

the research student group

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The meanings of definitions are taken from the Old Testament wherever it is evident that John is using an Old Testament source. Two questions are always asked in translating apocalyptic code literature: where was that in the Old Testament, and what did it mean in the Old Testament? Therefore these definitions are based on Old Testament usage, on John's use of Greek mythology, on the direct translation of the Greek words from the original texts and in some measure on Roman application contemporary with John's period.

Full explanations will always be found in the Main Section of this book, pp. 21-95.

GLOSSARY OF WORDS AND TERMS USED IN THE APOCALYPSE OF JOHN AND IN THE PARAPHRASE

Sources: Strong's Bible Dictionary, Funk and Wagnall's
Dictionary, Webster's, The Popular and Critical Ency-
clopedia, Abingdon's Commentary, and others.

Abaddon- Hebrew for pit, abyss, destruction.

Abyss - from the Greek abyssos, "the watery deep." in New Testament times, a bottomless pit (see p. 118), associated with evil.

Activity - perpetual fruitage; continuous healing, Rev. 22:2.

Adulterate- adulterated practices, false teachings of idolatry and sensualism as found in the seven churches and in description of Babylonish woman.

Air- the thought of approaching God through an intermediary, Rev. 16:17, a separation between God and man; also intellectualism, gnosticism, Rom. 8:35.

All-Power, All-Intelligence, etc. See Beasts, four.

Alpha and Omega- words designating first and last letters of the Greek alphabet.

Altar- the sacrificial altar of the burnt offering also the 6th step or golden altar signifying gratitude and thanksgiving in Moses' Tabernacle. The brazen altar signified purification, sacrifice.

Amen- a stamp of finality following an assertion of Truth. "Even so it is the truth." In Rev. 3:14 Spiritual Man expressing The Christ, the faithful and true witness.

Angels- God's messengers to man. Bible definition: ministering spirits, Heb. 1:13,14.

Angels of His presence- Seven Spirits before the throne, Rev. 1:14, same as the seven stars; seven counterfactuals or true thinking to meet the seven errors of the seven churches, each angel expressing a quality of Spiritual Man, Rev. 2 and 3, Isa. 63:9. The seven angels of His presence as named by the Persians were as follows:

**Angels of His
Presence from
Persian origin:**

**Angels express-
ing attributes of
Deity, Rev. 5:12:**

**Angels which came
out of great tribu-
lation, Rev. 7:12:**

Power
Light
Wisdom
Truth
Love
Beauty
Life

Power
Riches
Wisdom
Might
Honor
Glory
Blessing

Power
Thanksgiving
Wisdom
Might
Honor
Glory
Blessing

Angels- Four angels, bound at Euphrates river, Rev. 9:13-15, Rev. 16:12. An ancient tradition attributed angels to the source waters. When the angels of a river were loosed they gathered up all the waters and the river became dry and the aggressor kings could then cross and attack on the other side.

Angels- Four angels, standing at the four corners, Rev. 7:1. An old belief stated that the earth was flat and an angel was at each corner holding back the winds. When the winds blew the ancients said, "The angels have loosed the winds." Holding back the winds also indicated a moment of pause and quiet.

Angel with censer- Before the golden altar is Michael, according to Abingdon's Bible Commentary. This angel of strength and power carries the incense of gratitude, Rev. 8:3.

Apocalyptic- a style of literature written in code. It was used by the Hebrews from 100 B.C. to 200 A.D. approximately, although there is evidence of it in Ezekiel, Zechariah, Joel, Malachi, and Daniel.

Apollyon- Greek for destroyer; Abaddon in Hebrew.

Ark of the Covenant- a witness to the covenant between God and the spirit. Abingdon's Bible Commentary.

Armageddon- suggests "get to place of protection," since whoever arrived first at the city of the pass at Megiddo, held the pass and was victorious, that is "in command," hence it is a present opportunity. The word Megiddo means a "fruitful place of victory." The word Armageddon means "the hill city of Megiddo." This city stood close to the pass and has been excavated by the University of Chicago.

Asher- Strength of hope and faith, Deut. 33:25. See Tribes of Israel.

Asia- Greek word coined centuries ago meaning the "land of the dawning." As used in Chapters 2 and 3, it refers to the province of Asia in Asia Minor, bordering the Aegean Sea. All seven churches mentioned by John are in this province.

At-one, used in conformity with definition of "atonement" as "at-one-ment," to bring into unity or concord. New Century Dictionary.

Authority over nations- all dominion.

B

Babylon- carnal mind; confusion, destruction, Rev. 17:3. Also a counterfeit of the woman in Rev. 12, and a counterfeit of the Bride, Rev. 21. All the splendor shown in the description of the Babylonish woman symbolizes a counterfeit of the very qualities of the New Heaven and New Earth that John is leading up to in the final Revelation. Her adornments, her colors, her business associates, her claim to glory and power, even her offering from the "golden cup of her falsities" -all these suggestions and their inferences come forth for complete destruction. Her robe of royal purple symbolizes an allusion to royal power, purple being a symbol of royalty. She claims to have power over governmental affairs of state and church. The New Century Dictionary describes her as the "scarlet woman" symbolical of pagan Rome or especially formerly, in religious controversy of the middle ages the church of Rome or some other place, power or the like: allusively, an epithet for anything regarded as a power for evil. See also Glossary word "glamor," also "Golden cup in her hand."

Balaam and Balak- the stumbling block of sensual thinking at Peor. Num. 22-24, 25,31.

Balance in hand- dishonesty, false measurements usually denoted, Amos 8:5, Micah 6:11.

Beast- domination, malpractice. The Greek word "Therion" means bestiality, Rev. 6:8 and 13:1.

Beasts- four-living creatures, Greek word "Zöon," Rev. 4:7. In Ezek. 1 the same word is translated living creature. Beast was the common English word for all living creatures in the 16th century as translated by the Cambridge scholars in Rev. 4. "Beasts" in Rev. 4:7 as translated by this group are not to be associated with the bestiality thought of beast in Rev. 13, but always represent a forward movement of spiritual progress. (See Beast above.) The symbols for the four beasts who are living creatures were:

Lion,	representing all-power (Hebrew usage)
Calf,	representing all-intelligence (Egyptian usage)
Man,	representing all-Mind (Greek words)
Eagle,	representing all-activity (Chaldean background)

Beasts- six winged, Rev. 4:8. These are the same as the cherubim and seraphim of Moses' Ark of the Covenant and Isa. 6:2. They indicate wisdom and understanding at-one with Deity when placed on the Ark (Chaldean background), (Deut. 4). (Living Creatures, Zöon, of Rev. 4.)

- Beatitudes- seven Beatitudes or blessings in the Revelation, Rev. 1:4-8. Also Rev. 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 22:14.
- Bed-platform of false beliefs; put to sleep, apathy, Rev. 2:22.
- Behold- to observe and understand; to keep in view.
- Benjamin- an expression of safety, protection and brotherly love, Gen. 43:29, Deut. 33:12. See also Tribes of Israel.
- Birds flying- all activity. Same as angel flying, Rev. 8:13. Also flying eagle.
- Book and Reed- perpetual oil feeding the candlesticks. The Book and the Reed, Rev. 10, are the two witnesses who are also the two olive trees, Zech. 4. See "Reed like a rod."
- Book of Life- name in the Book, the Eternal Book, which means establishment. The spiritual children in the Book of Life are those who have proved eternal establishment through spiritual understanding (Name in Book).
- Book of Vision I- Record of Truth. Probably the Scriptures, (Rev. 5:1-8:1).
- Blasphemy- A New Testament word, meaning malpractice in modern phraseology.
- Blood- purified by trials and tribulation; made ready to receive fruitage (Strong's). Always represented the Life quality to the ancients.
- Blood of the Lamb- (Put into the golden bowl). Second step of Tabernacle symbolism. It represented one who would be willing to give up material interests to have communion. The priest poured blood over the lid or cover of the mercy seat which symbolized the union of the worshipper and his God or communion. Only the most perfect of the flock was brought to be sacrificed.
- Blood from the winepress- The grape juice or results of fruitage appears as blood, Rev. 14:20. In other words the results of fruitage come through suffering. These results become a mighty stream flowing, to sweep away wrong thinking, (the horses).
- Bowls- See Love poured out, also vials
- Breastplate- the breastplate of jewels stood for perfection and spiritual protection. The breastplate of iron symbolized material protection, Rev. 9:9. See Jewels.
- Bride- New Jerusalem. In Rev. 21 John describes the Holy City, New Jerusalem as the perfect City Foursquare, with light and foundations like precious stones, with streets of gold and gates of pearl. (See Pearl.) This type of description was used by the early prophets to designate the completeness of Man's experience and understanding. It is synonymous with John's use of the word "Comforter," John 15:26, also called the "Spirit of Truth," John 14:16, 17 and Paul's expression, "The Fullness of the Christ," Eph. 4:13. The Bride is prepared in Vision IV, Rev. 12-14.
- Bridegroom- The Lamb Jesus. Symbolical of the understanding of the Christ as presented by Jesus and his teachings. The Bridegroom was prepared in the first Vision, Chap. 4 ("side by side with the One on the Throne.")
- Bride's garments- protection, righteousness.
- Bridle of horses- When a horse goes into the water he has control until the water comes up to his bridle, then he loses control and is swept away in the mighty stream. See Blood from the winepress, Rev. 14:20.
- Brimstone- a smothering, choking gas, sulphurous, tortuous.
- Burnished brass- reflection, polished. A reference to the ancient mirrors of burnished brass used by women. When polished or burnished they gave forth a clear reflection.

C

- Calf- Egyptian symbol for all-intelligence, associated with their god, Osiris.
- Candlesticks- seven branched lampstand - refers to the fourth step of communion in Moses' Tabernacle; everpresence of spiritual illumination; the Churches, Rev. 1:19 expressing the radiance of spiritual power, Zech. 4:2.

Chain- binds, brings under control.

Chariot- suggests domination, fear, war.

Chemicalization- change as the result of action, Rev. 8:8.

Cherubim and seraphim- Hebrew plurals of Cherub and Seraph, symbols of wisdom and intelligence used in Isa. 6. Sometimes described with six wings, sometimes with four wings. Of old Chaldean background.

Children of Israel- those who have experienced a spiritual victory (Romans 9:1-8 Bible authority) associated with Jacob's "new name" in Gen. 32:30.

Churches- conditions to be corrected as uncovered in Rev. 2 and 3:

Ephesus	faithlessness	Rev. 2:3, 4
Smyrna	hypocrisy	" 2:9
Pergamos	sensuality, fornication	" 2:14
Thyatira	malpractice, domination	" 2:20
Sardis	lack of alertness	" 3:1-6
Philadelphia	lack of an expression of love	" 3:7
Laodicea	apathy, smugness, indifference, self-satisfaction, lukewarmness	" 3:16

City- divided into three parts, Rev. 16:19. This is the counterfeit of the city Four-square, the City of God, New Jerusalem. This counterfeit represents the disintegration of matter. See Babylon.

City of God- a state of spiritual consciousness same as city Foursquare, New Jerusalem, Rev. 21:10. This beautiful city "having the glory of God" is described by John as spiritually illuminated with all of its twelve gates open to everyone, with its foundations established by the teachings of the apostles and embellished with precious stones representing the priceless qualities of spiritual attributes. In the everpresence of Spirit the City had no need of a material temple and all nations could enter this sublime state of spiritual dominion.

Clothed in fine linen- supplied with right thinking; the protective garments of the Bride.

Clothed with the sun- Rev. 12:1. The Woman of the Revelation, protected by spiritual enlightenment.

Cloud- Rev. 14:14 Revelation has risen out of mystification. Sometimes used as protection as "clothed with a cloud." I Cor. 10:4. Also uplifted spiritual thought.

Colophon- a literary protection for an author at the end of a book like a copyright protection of modern time, Rev. 22:18-19.

Comforter- as used in John 15:26, the New Jerusalem. See also the Bride, City of God.

Creatures,-Rev. 4, See Beasts, four.

Crowns- signify dominion.

Cup of her falsities- Rev. 17:4 Counterfeit offerings. See "Golden cup in her hand." The Babylonish woman would offer her evil practices from the golden cup in her hand.

D

Dan- Rev. 7, Manasseh takes the place of Dan. See Appendix on Arrangement of Tribes.

David- usually has reference to Love - "The beloved One." As key of David, Isa. 22:21-22. The dominion of love.

Day Spring- the Christ; same as Morning Star, Star from heaven and Day Star of New Testament. The Day Star of the Old Testament was Lucifer, the Chaldean's sun god. Read Isa. 14:12. See also Day Star under "Stars."

Deity- seven attributes of Deity, Rev. 5:12, power, riches, wisdom, might, honor, glory, blessing.

Door opened- Rev. 3:7 suggests the availability of the true teachings.

Dragon- a symbol of resistance to Truth. The words crocodile, serpent, Behemoth, Leviathan also used to express some suggestion other than true power and strength. Every phase of the dragon thought is "another trick out of the bag" as it were, Rev. 12. See Appendix, Leviathan, etc. (P. 115)

Dried up- no inspiration; no source waters of Truth flowing.

Drink of her wine- drink of adulterated teachings or poisoned teachings, Rev. 14:9, associated with the Babylonish woman.

E

Eagle- all-activity; omni-action; also known as the Griffon or Vulture of Persia and Assyria.

Earth- earthiness; a condition of materialism, Rev. 11:10, etc.

Earth reversed- spirituality; immortality; an infinitude of ideas, Rev. 12:16.

Earthquake - upheaval of thought.

East- the waking up to Truth, "Asia," the Greek word for "Land of the Dawning."

East winds- throughout the Bible Literature indicative of a force destroying erroneous types of thought Ex. 10:13. Ex. 14:21, Ezek. 27:26.

Elders- spiritual interpreters of authority, Deut. 29:10, Num. 11:25, Acts 6. Exodus 18.

Emerald- see jewels; see also pg. 43.

Euphrates- river of protection from kings of the East, to people on the Mediterranean shores.

Evil- definition according to Gen. 6:5, "every imagination of the thoughts of his (man's) heart, was only evil continually."

Eyes- protected vision, ("with twain they did cover"), Isa. 6:2.

Eye salve- As used in Rev. 3:18 it suggests the use of correct "eye salve," giving perception that is true and clear; spiritual vision and understanding. It is a reference to the Balm of Gilead, a famous cosmetic of ancient days, Jer. 46:11.

F

Faithful and true witness- Spiritual Man expressing the Christ. Rev. 3:14

False systems- (great red dragon) Rev. 12:3, spiritualism, agnosticism, atheism, theosophy, pantheism, and hypnotism, all phases of domination, etc.

False prophet- (with balance), manipulation; the counterfeit of the beasts known as "living creatures." See "prophet of the beast."

Feet- protected understanding, ("with twain they did cover"), Isa. 6:2. See also Pillars of Fire.

Fire- purifying agent when not associated with gases, such as Rev. 3:18, 4:5, 8:5. Fire suggests the thought of consuming when associated with gases, as Rev. 9:17.

Flame of fire- purified illumination.

Flying- protected activity, Isa. 6:2. Perpetual motion.

Foreheads- (mark on the foreheads) indicated the seal of protection, Ex. 28:36, 38. A signet like a Notary's Seal on a document as Rev. 7:3. Counterfeit as used in Rev. 13:16.

Fornication- form of adultery, adulterated teachings and practices.

Fountains of living waters- true teachings, Jer. 2:13.

Four Horsemen- Horses associated with Egypt represented dependence on material power, lust, war, greed and death, Zech. 1 and 6.

Lust, represented by the white horse is powerless in presence of Lion, all-power.

War, represented by the red horse is powerless in presence of Calf, all-intelligence.

Greed, represented by the black horse is powerless in presence of Man, all-Mind.

Death, represented by the pale horse is powerless in presence of Eagle, all-activity.

See also "Horsemen of Apocalypse."

Foursquare- the City Foursquare. Abingdon's Bible Commentary gives foursquare as the Greek word to denote perfection - that is foursided like the Tabernacle of Moses.

Four as used by Hebrew writers is a number expressing completeness and perfection. See also City of God, New Jerusalem, the Bride.

- Frogs- filthy perversions of Truth, Exodus.
- Fullness of the Christ- New Jerusalem, Spirit of Truth, Zion, or the "City of our Solemnities," Isa. 33:20. See City of God, Foursquare.
- Gabriel- the messenger of Love; one of the angels of His presence, Luke 1:19.
- Gad- expressions of the activity of happiness and spiritual justice. "Helps to Bible Study" by Jane Adams Selder, Deut. 33:21.
- Gates- of ancient cities. Gates were shut at night and open during day. They were the only way of entrance into a city.
- Gates- Rev. 21. Twelve gates paralleling the positions of the twelve tribes of Israel in the design of the Tent of Meeting or Tabernacle. Entrance into the city was made by recognition of the children of Israel (twelve tribes) namely by individual spiritual experience and growth.
- Gates- "each one a pearl." The twelve gates, each one a pearl, symbolize purity and intelligence. Peloubet says pearl means "wise sayings." Matt. 7:6 used pearls to denote spiritual treasure of great value such as priceless knowledge. Scofield Reference Bible notes define pearl as the "complete true Church." In Rev. 21 John's reference to the gates of pearl state that they were open to all.
- Gather the clusters- accept the fruitage; recognize the good at hand.
- Girdle about the waist- The high priest in the temple wore a girdle about the waist which denotes "ready for action."
- Glamor- deceitfully enticing. The Babylonish woman, Rev. 17:4, 5. Her glamorous array was a complete picture of deceit, even to the offering of her abominations from the golden cup. See Babylon, also Golden cup in her hand.
- Gold- Rev. 3:18. Josephus says gold means, "Splendor by which all things are enlightened." Qualities of gold are: indestructible, enduring, adaptable, beautiful, precious, substantial, and the supreme metal of ancient times. Strong's Bible Dictionary gives the meaning of gold from a revised root meaning "to shimmer," hence figuratively, a clear sky (golden), that is, fair weather. See also pg. 122.
- Golden cup in her hand- Rev. 17:4. The Popular and Critical Bible Encyclopedia says, "The golden cup denotes her abundant luxury, power and wealth." The golden cup of the Babylonish woman is a counterfeit of the bowl containing the blood of the Lamb, second step of Tabernacle symbolism.
- Golden- when not associated with description of Babylon, golden refers to those things of highest and finest qualities: most excellent.
- Gog and Magog- perversions of Truth claiming power, Ezek. 38, Isa. 7:3, 4.
- Grace- the results or proofs of fruitage.
- Grass- an allusion to surface conditions, shallow roots, as contrasted with deep rooted conditions as symbolized by trees.
- Great white throne- purified dominion.

H.

- Hair- false sense of glory and pride, Rev. 9:8. Long tresses were considered a woman's glory in the ancient days.
- Hair white as wool- Purified protection, Rev. 1:14.
- Hail- purified by correction, Ex. 9:25, 26-
- Hand (in right hand)- symbolizes spiritual strength available; equipment.
- Harvest of the earth- Rev. 14:15 symbolizes an opportunity is at hand to establish fruitage as our own.
- Heads (seven heads)- represent the seven nations conquered by Rome at time of Apocalypse who exercised seven false systems of domination.
- Healing of the nations- correct business activity expresses perpetual fruitage. See also "Tree of Life."
- Heaven- condition of completeness; harmony (see ** P. 17)
- Hidden manna- spiritual sustainment.

Holy, Holy, Holy- song from Isa. 6 indicating wholeness and completeness.

Holy City- the Christ consciousness. See City of God.

Horns (two horns like a lamb)- pretence: deceptions, Rev. 13:11. Horns give the dragon away, pretending to be a lamb! A "wolf in sheep's clothing."

Horns (four horns on the golden altar) - indicate strength, Rev. 9:13.

Horns (seven horns and seven eyes which are the seven spirits of God sent forth into all the earth)- represent complete spiritual strength and vision, Rev. 5:5.

Horns (ten horns with ten crowns)- allusion to Emperors of Roman empire previous to the one on the throne at the time of the Apocalypse. Ten nations of the Roman empire, associated with Malpractice and blasphemy, Rev. 13:1; Rev. 17:7.

Horsemen of the Apocalypse- Four Horsemen of Vision II:

First horse: White, carrying a man with a bow. (From Sagittarius in Greek mythology, Centaur), represented lust.

Second: Red, with power to kill, represented war.

Third: Black, absorbing, profiteering, black marketing, represented greed, covetousness.

Fourth: Pale, with power to kill. (From chloros in Greek), represented death.

See also Four Horsemen.

Horses- usually stand for dependence on material power, Isa. 31:1, 3. War, terror and confusion, Rev. 9:7 associated with Egypt in Old Testament.

Holy of Holies- symbol of God's presence in the temple. Place of covenant of Moses, see "veil was rent" in Glossary and "Ark was seen," Rev. 11:19.

Hyacinth- same as Jacinth, Rev. 9:17 choking gas: Columbia Encyc. says the hyacinth of the Greeks is thought to have been a purple iris, used like the hyacinth as a symbol of sorrow. Water hyacinth is a great menace to agriculture, choking out streams.

I

I AM THAT I AM:- Moses' song of victory and praise to God. See Song of Moses, also Mountain burning with fire, Rev. 8:8. Samuel Greenwood in "Footsteps of Israel," page 64, says, "And God said unto Moses, I Am That I Am, in other words, I am now what I always was and always will be."

Incense- fragrant aroma rising from the golden altar; originally meant gratitude in Moses' Tent of Meeting, ("Studies in Psalms," by Armstrong-Hoyt).

Interlude- a moment of pause or time for contemplation and always establishing an important point.

Iron, See Rod of Iron; also Breastplate of Iron. Rev. 9:9.

Island- Rev. 16:20 distant lands. Funk and Wagnall's New Standard Bible Dictionary.

Israel- Literally "To strive with God and be victorious." Therefore spiritual victory, Gen. 32. One who has had a spiritual experience and victory. (See Rom. 9:6-8)

Issachar- Recompense and reward (Selder). Deut. 33:18, 19. See Tribes of Israel.

J

Jacinth- As used in Rev. 9:17, jacinth is a choking gas; but as used in the description of the Holy City, Rev. 21:10, used as a jewel it is symbolic of great spiritual beauty and light.

Jasper and Sardius, See Jewels, Appendix:

Jesus- the Christ: The One worthy to open the seals; the One with the One on the Throne; The Lamb, the Bridegroom in Rev. 21; also the voice out of the temple from the Throne, Rev. 16:17.

Jewels- Emblems of spiritual beauty and perfection. John uses different jewels in some instances in his description of the Holy City than were used in the breastplate of the high priest of Moses' time. Some authorities claim such jewels as John names

were not known in the days of Moses or were of such hardness as not to be possible to be carved with the names of the tribes as were the jewels of the breastplate. Others claim new names were attributed to the same stones. See also Isa. 54:11-13 in which precious stones are used as symbols of spiritual qualities. John probably saw the spiritual symbolism of the jewels used as the foundations of the Holy City as: (From Funk and Wagnalls)

Jasper - spiritual illumination, Rev. 4:3 (Courage, Wisdom)

Sapphire - constancy, truth and virtue

Chalcedony - Truth (Dispels melancholy)

Emerald - immortality

Sardonyx - Love and harmony (Conjugal happiness)

Sardius - spiritual illumination, Rev. 4:3 (Wisdom)

Chrysolite - gladness (Gladdens the heart)

Beryl - everlasting life (Everlasting youth)

Topaz - Love and happiness (Friendship, happiness)

Chrysoprasus - eternal Life

Jacinth - modesty

Amethyst - deep and pure love

Jezebel- Rev. 2:20, hypnotism, mesmerism, lust for power, domination. A reference to I Kings: 21.

Joel- Book of "See Locusts"

Joseph- Love resulting in fruitage of all the "precious things of heaven,"

Deut. 33:13-16. See also Tribes of Israel.

Judah- "with the sceptre he was a lawgiver" Gen. 49:10. See Tribes of Israel.

Judgment- decision for freedom, acquittal or correction. Resurrection.

K

Keys- dominion; spiritual understanding. Peloubet says keys are a "symbol of authority and power." "Key of David suggests the authority, dominion and power of Love."

Kings and Priests- Rev. 1:6; 5:10 symbolizes those searching for Truth; dominion. A reference to kings sometimes was used to suggest material dominion, while a reference to priests was used as a symbol of spiritual dominion, as in Gen. 14:18; Psa. 110; and Heb. 3:1. A reference to "the Anointed One" was always to the Messiah dominion, and included the dominion of king and priest.

Kindred of the earth- children of materialism.

Kingdom of God- translated "democracy of God" previous to the King James translation. From a Greek verb meaning - to take counsel together.

Kings of the earth- leaders of materialistic and worldly thought.

Kings of the East- dragon, the beast (Therion), and the false prophet, representing resistance to the Truth, malpractice, manipulation, domination and a counterfeit.

L

Lake of fire and brimstone- brimstone or sulphur consumes. Therefore a consuming lake is one which consumes all erroneous thinking cast into it: namely domination (the beast), manipulation (the prophet of the beast), resistance to Truth (the dragon), and the belief in death.

Lamb- Jesus and his presentation of the Christ; perfection; the Bridegroom, the One worthy to open the seals; expressing the Lion qualities of David, (Root of David).

Lamb, as tho it had been slain- Rev. 5. Reference to sacrificial lamb used on the burnt offering altar as symbolic of willingness to give up all material interests, (most valuable possessions), to go forward to communion, (the Ark of the Covenant).

The sacrificial lamb was the most perfect of the flock. Jesus was called the "Lamb of God," and "the lamb slain" because he was willing to relinquish his most valuable possession, his human life, to prove his understanding of completeness or communion. Jesus went through crucifixion to resurrection and ascension. He did not remain in the burnt offering step, (John 1:35, 36).

Lamb's Book of Life- Jesus' teachings of Eternal Life.

Lamps of fire- (seven before the throne). They are the seven "Spirits of God" or the Angels of His presence, Rev. 1:4. Popular and Critical Encyclopedia.

Leaves of the tree- perpetual fruitage; life-giving quality of the tree. See "Tree of Life."

Left foot-subordinate or lesser power.

Levi- expressions of associations that are held in holiness and purity, Deut. 33:8. "Helps to Bible Study" by Jane Adams Selder, referring to Young's and Cruden's. Also authority from Strong's Bible Encyclopedia. See Tribes of Israel.

Lightning-illumination; a call to alertness.

Light of the city- spiritual illumination.

Lion of the tribe of Judah- originally meant David. In Rev. 5:5 the reference is to Jesus, the Root of David, expressing the Lion qualities of power.

Lion- all-power, familiar symbol of the tribe of Judah and David himself.

Little Book Open- Rev. 10. The first gift of the angel to John. See Book and Reed.

Living Creatures- Rev. 4. See Beasts, four.

Locust- classic Bible reference in the book of Joel, which presents the locust thought as indecision, confusion and destruction, all phases of lack and limitation.

Love poured out- the translation of the pouring out of the bowls of Vision V. Associated with the second step to spiritual communion (see Blood of the Lamb). The golden bowls (vials) of the tabernacle were poured out on top of the lid or Mercy seat of the Ark. In Vision V. the golden bowls are filled with the "wrath of God." See "wrath of God," translated Love. When Love is poured out into material conditions (earth), it becomes a plague to materialism, resulting in its self-destruction thereby becoming a blessing in disguise.

Lucifer- Babylonian Day Star; a counterfeit of the Christ.

M

Man- Anthropos, as used in Rev. 1: "vous tou anthropos"- a Greek phrase meaning the Mind man, or Son of Man, complete and everpresent; Spiritual Man, (See p. 28 and p. 121 - Son of Man).

Manasseh- the expression of gratitude for all the blessings and fruitage of the Lord, Deut. 33:13-17. Manasseh replaced Dan as one of the twelve tribes, "The Shepherd of Israel."

Man with a bow- one of the Four Horsemen, represented by Sagittarius, the Centaur.

Many waters- all power, Ezek. 1:24, Psa. 93:4. (Rev. 1:15, 14:2, 19:6).

In Rev. 17 however, the Babylonish woman is associated with "many waters," which here indicates the pretense to dominate, the counterfeit of dominion.

Mark of the beast- a counterfeit of the true mark on the foreheads, Rev. 7:3; ignorance of the Christ.

Mark of the living God- protective mark on foreheads. See Seal of the Living God.

Marriage of the Lamb and New Jerusalem- Oneness; See Oneness of the One.

Martyrs- those who suffer for their loyalty to Principle. The true martyr thought expresses uplifted spiritual consciousness. Its counterfeit is self-pity as in Rev. 6:10.

Measurement of City- established standard of perfection. In Rev. 21 Spiritual Man (the Mind Man) is the standard of perfection.

Megiddo- a place of victory, a pass in the mountains near Haifa on the Coast of the Mediterranean Sea; fruitage. See Armageddon.

Mercy seat- golden cover or lid of the Ark of the Covenant, called "chesedth," meaning loving-kindness.

Messiah- Hebrew word for "the Anointed One."

Michael- one of the seven angels of His presence; the prince of power; protector and leader of the children of Israel, (Daniel 12).

Mind Man, See Son of Man.

Ministering spirits- Heb. 1:13, 14: definition of angels.

Moon- Rev. 8:12 Reference to moon worship, mesmerism, hypnotism, black magic, esoteric magic, materialism.

Morning Star- the full dominion of the Christ. Same as Day Star, Day Spring, Morning Star, Star from heaven in New Testament.

Mountain- Rev. 6:14 human will-power, (associated with lofty trees, Isa. 2).

Rev. 8:8 "burning with fire" - the recognition of I AM THAT I AM.

Rev. 16:20 part of Babylon- "spiritual wickedness in high places," Eph. 6:12.

Rev. 21:10 "great and high," exalted spiritual consciousness.

Mouth- "that declares" - a declaration of Truth when associated with the two-edged sword. Propaganda when associated with the beast, the dragon and false prophet as "out of their mouths."

N

Nakedness - without protection, Rev. 3:18.

Name- means character, also the realization of true identity or selfhood.

Name on forehead- establishes identity and protection, mark on forehead.

Naphtali- expressions of the blessings of the Lord, Deut. 33:23. See Tribes of Israel.

Nations- mankind; universal recognition of Jesus' teachings.

New Heaven- spiritual harmony and completeness realized, associated with the spiritual universe.

New Jerusalem - a term used by the prophets of the Old Testament to symbolize the anticipation of the full Revelation of the Christ; as in Isa. 2:2, "the mountain of the Lord's house shall be exalted" or by Paul in Gal. 4:26, "the Jerusalem that is above." In Revelation, the New Jerusalem appears in Vision IV as the child born of woman, or the new Revelation, and in Vision VII as the Bride of the Lamb (Jesus and his teachings), indicating that there is but One Christ power, but that whereas Jesus presented all that his generation could understand, it was not all that he - The Christ, manifested. As he indicated to his disciples, a further Revelation was necessary for complete understanding. He designated this further Revelation as the Comforter (John 14), a familiar name for anticipation as taken from the sermons of the Second Isaiah (Isaiah 40-66).

Nicolaitans- student of Nicholas who, according to tradition taught Balaam's doctrine of sensualism and idolatry, as well as emphasis upon personality.

North Star- the Word, synonymous with Day Star, Morning Star, and the Christ.

O

Old Testament, covenant- contract or agreement, Gen. 17:1.

Olive trees and candlesticks- my two witnesses, the Book and the Reed like a rod. The olive trees furnish oil for the candlesticks and supply spiritual sustainment, Zech. 4:2.

One Hundred forty and four thousand- a perfect, infinitely complete number of spiritual children.

Oneness- as used in Vision VII is the New Jerusalem, the Bride as revealed in Vision IV, wedded by the marriage symbol to the Lamb, the Bridegroom revealed in Vision I as Jesus and his teachings. The marriage symbol indicates completeness, oneness.

Oneness of the One- the reflection in the glassy sea of Vision I brought all into one reflection, that is completeness, expressing all the qualities of perfection and gratitude, (Tent of Meeting).

Osiris- the Egyptians' chief god worshipped by them and symbolized by a golden calf or ox. To the Egyptians, Osiris represented a god of all-intelligence.

Ox- Ezek. 1, as used by Ezekiel for one of the four living creatures, expressing all-intelligence, synonymous with the Calf of Rev. 4:7.

P.

Palms- victory.

Patience- Rev. 14:12 Bible definition: To keep the commandments of God, to follow the faith of Jesus, to establish the works by keeping faith.

Patmos- island of the Aegean Sea off the coast of Asia Minor where John was exiled and where he supposedly received the Revelation about 95 A.D.

Pearl- Peloubet's Bible Dictionary defines pearl as "wise sayings," with a reference to Matt. 7:6, using pearls to denote anything of great value such as priceless knowledge. Schofield Bible notes regarding Matt. 13:45 define pearl as "the complete true Church."

Pentecost- early harvest festival which occurred in late June.

Pillars of fire - spiritual support; purified support. Rev. 10:1.

Pit- "cast into bottomless pit," cast into place of destruction, Rev. 20:3.

Plagues- in Vision V. See "Love poured out."

Polar Star- see under Star.

Prayers- expressions of gratitude, symbolized in Tent of Meeting by the incense burner, or altar of incense.

Prayers of saints- complete dominion; kings and priests.

Prince of world- leader of materialism, John 14:30.

Prophet- one who stands in place of another. See also false prophet.

Prophet of beast- counterfeit, error; one of the three kings to cross the Euphrates. Other two kings were the dragon and the beast, (the 4th point in 4th vision, Rev. 13:1-10). See also false prophet, (Rev. 13:11-18). See also Tricks of Dragon.

Protective introductions to Visions- songs of gratitude sung in heaven, Rev. 5:11-14.

The beginning of Vision II. Other protective introductions are Rev. 8:2-6, the beginning of Vision III. Rev. 15:3-4, beginning Vision V; and Rev. 19:1-10, beginning Vision VI.

Pure river- Rev. 22:2, calm but powerful flowing of real spirituality resulting in correct fruitage. See River of water of life.

Purple robe- Symbol of counterfeit claim to power over governmental affairs. See also Babylon and Scarlet.

R

Raiment- (white) purified protection; garment.

Rainbow- promise.

Reed like a rod- a standard of measurement. In ancient times they cut reeds to the measure of a "rod," which was then the standard of measurement, (about 30 inches).

Refined in a furnace- purified.

Repent- "have a new mind," "meta noia" from Greek. See pg. 32.

Repented not- Rev. 16:9, 11. Self will and malpractice, resisting the Truth, induce plagues of physical distress.

Rest not day or night- perpetual activity, usually symbolized by birds flying.

Resurrection- freedom from a belief in any death, second, third or any.

Reuben-strength and dignity, Gen. 49:3. See Tribes of Israel.

Right hand- in the right hand means ready to act, equipped. Mark on right hand indicates manipulation.

Right foot- the controlling power.

River- (poisoned by wormwood), means true teachings polluted by false teachings.

River- (pure, of water of life), means true teachings, Rev. 21:1.

Rocks- a type of materiality, Rev. 6:16 not to be confused with rock (singular) meaning solidity, basic and foundational, as to be established on the Rock or Stone of true teachings.

Rod made of reed- early method of measurement.

Rod of iron- a later symbol of protection, stability and strength.

Root of David- Jesus, synonymous with Root of Jesse, Stock of Jesse, Stock of David, etc.

S

Sabbattu- Sabbath, of Chaldean background. Change of moon every seven days. Probable source of the use of seven as a complete number.

Saints- all early Christians. Their own word for it and means one who dedicates himself.

Salvation- English translation from the Greek word meaning health and freedom. The English Hexapla gives Wyclif's translation of Luke 1:77, as "to give science of health," instead of the K. J. translation "to give knowledge of salvation."

Sands- Shifting, and associated with the sea. See Sea.

Sardius- see jewels

Satan's seat- the stumbling block of corruption, seat of human-will.

Scapegoat- goat sent into the wilderness wearing a red hat with the sins of the year heaped upon him on the Day of Atonement, Lev. 16.

Scarlet woman- "symbolizes pagan Rome, church of Rome." (middle ages) New Century Dictionary. See also Babylon for description of carnal mind.

Scorpion tails- the scorpion stings, torments.

Sea- hidden erroneous conditions coming to the surface to be self-destroyed, (Armstrong-Hoyt). Based on use of the word sea by Old Testament writers who feared hidden monsters of the sea.

Seals of the Book- Rev. 5:1-5, (and all of Vision II). The seven covers of the Book which have to be removed, step by step, before the message of the Book is available.

Seal of the Living God- Rev. 7:2. The protective mark on the foreheads of the Children of Israel those who have won through to spiritual victory. This denotes establishment as the seal of a Notary. It signifies approval, assurance, promise and the expression of authority. It was a symbol of pure protection against alien powers. Identity or messages were visibly authenticated by sealing.

Seraphim and Cherubim- Old Chaldean symbols used on top of the Ark of the Covenant denoting wisdom and intelligence at-one with Deity, Ex. 25:17-22. They have been found in Chaldean excavations with four wings and six wings, Ezek. 1 and Isa. 6.

Second death- a reference to the symbolism of the Greek mystery cults who put their initiates through ten deaths, or degrees, to arrive at perfection. In Rev. 2:11 John means that in the recognition of eternal Life there is no "second death," nor third, fourth or any other death.

Serpent- a lie, subtlety, deception.

Servants- the spiritual children protected with the seal of the Living God, Rev. 7:2.

Seven churches- Rev. 2 and 3. The complete church, divided into names of seven locations of churches in the province of Asia, (the west coast of Asia Minor) for dramatic effect. See churches for locations and conditions to be corrected.

Seven-branched golden candlesticks- the seven churches or The Church, Rev. 1:20. This is a reference to the 4th symbol of the steps to Spiritual Communion. (See Tent of Meeting.)

Seven heads- blasphemy, Rev. 12:3, Rev. 13:1. (Supposed reference to Roman Empire). Rev. 17:7.

Seven Spirits- before the throne. See Angels of His Presence.

Seven stars- Rev. 1:20. Angels of His presence: light, life, love, wisdom, power, beauty, might. (From Persian background.)

- Sheol- the Old Testament word for place of next experience, neither good nor bad.
- Ship- a false type of commerce and trade, Ezek. 27. Making commerce and trade a god to worship.
- Sickle- Rev. 14:14. A reaping instrument, which separates the false from the true and is used in harvesting.
- Simeon- expressions of spiritual hearing and obedience. Strong, Selder.
- Six hundred and sixty-six- an incomplete number; a counterfeit. It takes wisdom and understanding to overcome counterfeits.
- Smoke- Rev. 9:3. Mist and confusion.
- Sodom and Gomorrah- cities destroyed because of their materialistic thinking, Gen. 18, 19.
- Song of Lamb- (Jesus), Love, Oneness, Truth.
- Song of Moses- I AM THAT I AM, infinite Being, God.
- Songs- all the songs of the Apocalypse are songs of the early Christians in their churches, and were familiar to John and his brethren.
- Son of Man- See Appendix for explanation of this phrase.
- Sonship in new city- citizenship won through recognition of Oneness - infinite life.
- Souls of martyrs- uplifted spiritual consciousness or thinking of true martyrs.
- Spirit of Truth- The Comforter as referred to in John 15:26. See also the Bride, and New Jerusalem.
- Spiritual children- Rev. 11:7. those who are victorious in a spiritual experience.
- Spiritual Man, See Son of Man.
- Stars- Rev. 8:12 and in other ways sometimes refers to star worship, a false system of teaching, namely astrology.
- Stars- seven stars, Rev. 1:16, are the Angels of His presence, Rev. 1:20.
- Stars- twelve stars, Rev. 12:1, are a symbol of complete dominion.
- Star from heaven- The Christ, Rev. 9:1. As used in Rev. 8:10 the "star from heaven" named wormwood is a counterfeit in its pretense to be a light.
- Star- Polar Star, same as Day Star, Day Spring and Star from Heaven, the Christ, II Peter 1:16-19.
- Star Wormwood- Rev. 8:11 A counterfeit of the Christ. See Wormwood.
- Stones- represent establishment. The ancients wrote on stones and thus established their documents. For precious stones see Jewels. See also white stone.
- Streets of City- of New Jerusalem, Rev. 21:21, were pure gold. They symbolized purity, perfection, strength. See Gold.
- Stumbling block- Balaam's teachings and practices of sensuality, Num. 22-25 and 31.
- Sun- Rev. 1:16. "Countenance was as the sun shineth in his strength," (as at noon day), expresses illuminated dominion.
- Sun- Rev. 8:12 is a reference to sun worship. Material concept. Projected mental suggestion.
- Sun, moon and stars darkened- false traditional teachings of sun, moon and star worship, Ezek. 32.
- Sun- which clothes the woman, Rev. 12:1, symbolizes the radiance and illumination of spiritual unfoldment.
- Sup with him- Oneness. "Sit together": was an Oriental custom.
- Sword out of mouth- Rev. 1:16; Rev. 19:21, directs and protects.
- Sword- two-edged, directs and protects, Heb. 4:12.
- Sword- the flaming sword, from Gen. 3:24, guarding and guiding.

T

- Tabernacle- sanctuary; Tent of Meeting of Moses' day; place of communion of man and Deity, the visible sanctuary established by Moses. In Rev. 21:3 the tabernacle is the new habitation in righteousness. The tabernacle in heaven is spiritual communion.
- Tails- tag end, see also scorpion tails.
- Teeth- of lions, sharp, distressing and destructive thoughts.
- Temple in heaven- Spiritual communion gained through the realization of the 7 steps in the Tent of Meeting.
- Tent of Meeting- the Sanctuary, or the Tabernacle, See p. 8-12.

Therion- Beast, Greek word for bestiality used in code literature to refer to Roman emperors, Domitian, Nero, Tiberius, Caligula, Claudius, Vespasian, and Titus who persecuted the Christians.

Tenth part of city- Rev. 11:13 suggests only a small part of the city.

Third part- a starting; starts the self-destruction, Rev. 8:7.

Thousand years- a complete period of time as long as necessary to establish the true triumph of Truth.

Throne- seat of dominion, power, authority. The great white throne symbolizes purified dominion.

Thunder- arousing, a call to alertness.

Tree of Life- Rev. 22:2; Psa. 1:3; Isa. 65:22. The tree of knowledge, wisdom and spiritual understanding; fruitage; implies eternal qualities. A tree represents a complete economic structure, manifesting all business activity and embodying in its existence the functions of manufacturing, storing, distributing and transporting and so on, in endless expressions of usefulness.

Trees- Rev. 8:7, deep rooted materialism, conditions of false pride, haughtiness and self-will, Isa. 2:10-16.

Tribes of earth- children of materialism.

Tribes of Israel- The spiritual meaning of the names of the twelve tribes was not always derived from the name of the leader but often from the historical or geographical location, or from the characteristic of the tribe. See also under individual names of the tribes, Rev. 7:4-8.

Tribulation- growth through suffering; effort.

Tricks of dragon- Just as a Magician takes his tricks out of a bag to deceive and disillusion so the dragon attempts in many ways to tear down the Revelation. The tricks are evil counterfeits expressed by types of wrong thinking such as:

- | | | | |
|------------------------|-------------|--|---------------|
| 1. Resistance to truth | Rev. 12:4 | 5. Hypocrisy and Manipulation | Rev. 13:11-16 |
| 2. Deception | Rev. 12:9 | 6. Carnal mind thinking | Rev. 14:1-11 |
| 3. Persecution | Rev. 12:13 | 7. Tribulation thru lust, war, greed and | |
| 4. Malpractice | Rev. 13:1-7 | Death thinking. | Rev. 14:14-20 |

Trumpets- declarations of Truth. Trumpets used by priests to open service in the temple. Always declared the fact of opening.

U

Urim and Thummim- light, perfection. The Popular and Critical Encyclopedia names Urim and Thummim as that code or message to reveal revelation and Truth through the stones of the breastplate. Given by Moses to the high priest as symbols of a spiritual activity and decision. The Urim and Thummim given to the high priest is a symbol of spiritual clearness and justice and of spiritual activity and decision, Strong. An emblem of complete truth, Abingdon.

V

Veil- Rev. 11:19. The rent veil in the temple of Jesus' time is a symbol that all can enter the temple, the Holy of Holies for his own communion. That means there is no separation between God and man. The absence of any veil at all in Rev. 11:19 indicates no longer any shadow of a veil when the new Revelation appears. Paul calls the Veil the "middle wall of partition" between man and God, a wall man puts up himself.

Vials- seven golden bowls full of incense which are the prayers of the saints. Pouring out the seven vials full of seven plagues to materialism represents the pouring out of that which corrects human suffering and brings blessings since the vials or bowls are filled with Love. See "Love poured out."

Vines- contain the fruitage, the grapes.

Voice- from behind, for purpose of arousing, Rev. 1:10.

Voice- of many waters, the voice of the Almighty, all-power. Ezek 1:24 and Psalm 93:4.

Voice- out of heaven, from Rev. 19:1 and Rev. 21:3 is an expression of the law of infinite Spirit.
 Voice- out of the throne, from Rev. 5:6 and Rev. 16:17 is the voice of authority, Jesus.
 Voices as lightning, thunders- call to alertness, arousing symbols, such as Rev. 16:18.

W

- Walls- Rev. 21. All ancient cities had walls which established their security through protection of the tribes within. Isa. 26:1 suggests salvation.
- Water as a flood- destruction attempted, Rev. 12:15.
- Water dried up- Rev. 16:12, Isa. 5:13. Flowing waters or true teachings cease to bless when there is a cessation of knowledge of the Truth.
- Water of Life- spiritual understanding, complete fruitage, Rev. 22:1.
- Waters- Rev. 17:1. Counterfeit of true power, See "many waters."
- White Cloud- leads, inspires and protects, Ex. 13:21-22; Matt. 17:5; Acts 1:9.
- White horse- Rev. 19:11 and Rev. 19:19 symbol of Truth's victory; purified thinking; the faithful and true witness. In Rev. 6:2 the white horse carries the "man with a bow," one of the Four Horsemen (a different Greek word for "white").
- White stone- purified establishment. Rev. 2:17.
- Wilderness- a period of preparation and testing for growth in preparation for greater revelation of Truth, Rev. 12:6 (the wilderness experience of Children of Israel).
- Wind- Rev. 6:13 self-will, destructive to fruitage; king of materialism.
- Winds- Rev. 7:1 see "Four angels standing at four corners."
- Wine of Babylon- (mixed) Rev. 14:8 poisonous false teachings of carnal mind.
- Wine of God- (unmixed) Rev. 14:10 pure true teachings.
- Winepress- the receptacle where the grapes (fruitage) are trampled out, producing grape juice or the results of fruitage. The trampling appears to be a process of segregation and purifying. Huge winepresses outside the cities were trampled by the men while the women sang the harvest songs.
- Witnesses- (two) Rev. 11:3. Little book open and reed like a rod.
- Woman of Rev. 12- clothed with the sun, brings forth the fullness of the Christ, the child who in Vision VII appears as New Jerusalem.
- Woman on the scarlet beast- Rev. 17 counterfeit, domination. See also scarlet, Babylon.
- Wool- protection. New Standard Bible Dictionary says reference to wool is made figuratively referring to the original purity and whiteness of wool, Psa. 147:16; Isa. 1:18; Dan. 7:9; Rev. 1:14.
- Wormwood- Counterfeit of the Christ; false teachings and practices. Wormwood is a poisonous plant. Scientific American Magazine says a wormwood plant is known to give off such poison that it destroys other plants nearby. It is also known as Absinth which is poisonous. See Encyclopedia Britannica.
- Wrath of God- love of God alibi for correction and discipline. See "Love poured out."
- Wrath of the Lamb- the love of the Lamb (Jesus). Infinite Deity does not express wrath but only love. When early writers wrote of wrath or anger of the Lord they were only "alibi-ing." They were suffering because of their own deflections and did not want to admit it. As code literature the word wrath means the direct opposite of what it appears to mean since Deity expresses Love and not wrath or anger.

Z

- Zebulun- spiritual activity, Deut. 33:18-19.
- Zöon- Greek word for living creatures appearing in Greek manuscripts of Ezek. 1 and Rev. 4. King James translator of Rev. 4 translated the word "beasts" because in that day it was a modern speech word for all animals. The King James translation was a modern speech translation for its day. Those who translated the Zöon-Greek word in Ezek. 1 gave it its best meaning, "living creatures."
- Zoroastrian influence- belief in dual powers both good and evil. "Studies in the Psalms," Armstrong-Hoyt page 160.

VII
BIBLIOGRAPHY, ILLUSTRATIONS
and
GENERAL INDEX

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Supplementary Article

A NEW APPROACH TO THE IMAGERY OF THE APOCALYPSE

Late in 1950 there appeared a book from the pen of Dr. Austin Farrer of Trinity College, Oxford, England.* Dr. Farrer's purpose was not to decode or translate the allusions or imagery of the Apocalypse of John, but in his study of this fascinating subject, he believes that he has discovered something in the scheme of the Apocalypse which strengthens immeasurably the contention that the author of the Apocalypse was indeed a Jew who had become a Christian. Only one well versed in Judaic background could have carried out the scheme which Dr. Farrer presents.

To place the matter directly before you, he asserts that the scheme of the Apocalypse parallels the Hymn of Creation as found in Genesis chapter 1-2:3, as well as the festivals of the Jewish calendar. To quote: "The process of John is one of the rebirth of images. He goes to the matrix of images, the Old Testament whereunto the spirit continually leads him for here the images (symbols or allusions) await birth.**

"The rebirth of images may be studied anywhere in the New Testament but nowhere can we get so deep into the heart of the process as we can in St. John's Apocalypse, which is devoted to the liberation of the images. At the first reading the complexity of images in the Apocalypse may baffle and confuse us but if we persevere we shall become thankful for it. It means no image stands alone but has its place and sense determined by a whole surrounding world of images.**2 With much framework (the literary structure) we visualize a grand architecture, spanning the whole book, into which all the vision detail is to be fitted.**3

Dr. Farrer has much to say about the "repetitive rhythm" in the sections and the "interior rhythm of the creation works," as well as "the rhythm of creation."**4

A brief design will explain his viewpoint.

Hymn of Creation Genesis 1:3-5	The Apocalypse of John	Judaic Festivals
Light	The candlestick of John's vision of the Son of Man The 7 messages to the 7 churches Introduction, Rev. ch. 1-3	Dedication*
Gen. 1:6-8 Firmament	Vision I, establishment of Oneness	Passover
Gen. 1:9-13 Earth, Sea, Trees	Vision II and III, Fruitage begins	Pentecost Trumpets New Year
Gen. 1:14-19, Luminaries No time when there is not illumination	Vision IV, Climax The Revelation	Tabernacles

*Farrer, Austin, D.D. *The Rebirth of Images in the Making of St. John's Apocalypse*, Dacre Press, Westminster, London.

**ibid, p. 17

***See Hymn of Spiritual Creation, Hoyt: *Studies in the Bible for the Modern Reader* p. 14.

****See Hoyt: *ibid*, p. 109 *Hebrew Times and Festivals*.

**2 *ibid*, p. 18

**3 *ibid*, p. 36

**4 *ibid*, p. 85

wilderness, corresponds to Tabernacles. The whole scheme is then repeated later. Vision V, chapter 15 commences Dedication again with the Son of Man appearing in Ch. 14:14. Visions VI and VII cover Passover, Pentecost, and around to Dedication again.

Let us now make a brief study of the Jewish festivals and the portions of the scriptures read in connection with each one. As Dr. Farrer points out, each festival period was characterized by the reading of a certain portion of the books of the Law, or Torah, and then some portion of the Prophets followed.

--- Preface and Prologue ---

First considering Dedication, (imagined in Rev. 1-3), the Torah lesson for the day is from the book of Numbers. It covers the history of the dedication of Moses' tabernacle in the wilderness and the imposition of "the name". For the Prophet lesson, Zechariah 4 is read, the lesson of the triumph of light over darkness, the beginning of a new era, the winter solstice. The candlestick law was the great dedication in emblem. Later when the Feast of Dedication was established to commemorate the dedication of the Maccabean temple and its restoration after the destruction by Antiochus Epiphanes*, (the Anti-Christ of the Daniel visions), blasphemy of "the name" was particularly stressed as a crime against God. In other words, no one was to name the name of God except the High Priest.** John, working upon the ancient texts, presents Jesus the new High Priest (as in the Letter to the Hebrews) as the Dayspring, "bearing in himself the seven fold flame." ***It was at the Dedication Feast that Jesus was falsely accused of blasphemy. He dared to name the "name of God".

--- Vision I ---

Passing on now to a discussion of Passover (corresponding to Rev. 4, or Vision I), we may note that the Christian form of Passover is Easter. The theme is Resurrection, or eternal life. Among the Jews the first day is first fruit day, the second, unleavened bread day. In Vision I, the book of the Law appears as that which is established. Jesus appears as the Lamb slain. The reading from the Torah is Exodus 19, and from the Prophets, Ezekiel 1, wherein we find cherubim, a throne, the rainbow, and a book. Here also is the Son of Man, a type of Christ.****

--- Vision II ---

Vision II in which we have the unsealing of the seven seals of the book of Vision I, indicates the interim from the Paschal month to Midsummer, or in other words Pentecost. However, in chapter seven, the interlude of Vision II, we find several evidences pointing toward Tabernacles, or the climax festival. There are palm branches, the symbol of Tabernacles. The phrase is found "he shall tabernacle over them". The waters of life are mentioned. The inference is that Passover is fulfilled in Tabernacles.

--- Vision III ---

The midsummer period always leads up to the New Year Festival, and is introduced by the ritual of the incense (Lev. 16:9-13). Incense is used on the golden altar for the midsummer liturgy. In the reading from Exodus, the trumpet of summons indicates lightening, thunders, great upheaval. The plagues of Egypt are read. John follows these plagues in Vision III by introducing hail, water turned to blood, bitter waters, darkness, locusts.

As already stated, the Jewish manner of reading the scriptures is to read three parallel texts, a lesson from the law, or Torah, a lesson from the former prophets, and then a lesson from the latter prophets.

Thus after the reading from Exodus, the Feast of Trumpets ritual calls for a reading from the book of Joshua, telling of his trumpets and the leveling of the city of Jericho. The prophet reading for the day is from Ezekiel, and his six angels over Jerusalem. The Feast of Trumpets which precedes New Year covers readings therefore from Exodus, and of the righteous sealed against destruction by the paschal blood, of Joshua saved by Rahab, and of Ezekiel with his six angels over the chosen people, and the seventh angel seals them against destruction by the mark on the forehead.

*This book, p. 100.

**Zech. 7:1, Neh. 1:1, John 10:22.

***Farrer, p. 101, Rev. 13.

****Farrer, p. 104.

In John's vision the Joshua theme is uppermost. "John combines all three themes. Joshua's trumpets establish the declaration of truth to bring the self destruction of what the plagues of Egypt stand for"* The interlude of Vision II represents the Ezekiel part. In Vision V we return to the symbols of Vision III in the fall of the city as the climax. In John's arrangement, the Ezekiel background precedes the Exodus and Joshua material.

--- Vision IV ---

The New Year Festival followed the Feast of Trumpets. The beginning of the New Year is the beginning of the possession of the Promised Land, the beginning of dominion, whereas Tabernacles represents the complete dominion. The New Year is a ten day period. Atonement Day is the tenth. Michael is the chief of this feast. It was Jewish belief that Michael would sound a trumpet to initiate the supreme New Year of the great judgment. Paul refers to this belief in I Thessalonians 4:16. The seventh trumpet of Vision III represents New Years, the regnant year of the kingdom and precedes the unveiling of the ark (Rev. 11:19). The mercy seat of the ark represents the throne of God.**John combines New Year and Tabernacle, says Dr. Farrer, in Vision III, point seven, through Vision IV.

The Feast of Tabernacles is the basis of the symbolism of Vision IV, or complete dominion revealed. The prelude to Tabernacles is the travailing of Israel to bring forth the Messiah. The readings are from Genesis on the birth of Isaac, the child of promise, also Joseph (a type of Moses according to Stephen Acts 7:9-36), and as a third reading the birth of Moses. "The dragon of John's vision is a type of the crocodile of Egypt or the Egypt which persecuted Israel. The woman is the mother Rachel but a new Rachel standing on the moon with the glory of her twelve children (twelve stars), the mother of Immanuel (Isa. 7:14), the seed to rise to crush the serpent's head. The birth and rapture are heavenly. The pursuit is in her earthly experience."***

The woman of the twelfth chapter of the Revelation escapes the dragon, as Israel escaped from Pharaoh, to find safe keeping in the wilderness. "The woman, church consciousness, reached the tabernacle (booth) her dwelling place with God (Ex. 19:4). The child is caught up to the throne (resurrection and ascension, Isa. 26:20). The dragon lying in wait to devour is a type of Egypt (Ezek. 29:3). The waters swallowed up the enemy in Exodus, and in the Revelation it is the earth that swallowed up the waters."****

The seventh point of Vision IV is the vintage, always associated with Tabernacles. With the readings from Isaiah and Joel, John uses the wine as "the blood of the grape. The blood is the river of life flowing, opposed to the blood of death (the plagues of Egypt)."*****

"John sums up the figure of the beast as the epitome of all heathen tyrannies. He takes the horned ram of Daniel 8 for his false prophet model. Pharaoh needs his magicians and Balak his Balaam to make the people follow him. The diabolical trinity is complete, Satan the dragon has his Anti-Christ, and Anti-Christ his false prophet."*****

--- Vision V ---

Revelation 15 or Vision V, begins a new series with Dedication. We must tread over the old ground themes already used. The Divine Glory (the name manifested) enters the temple as the meaning of the feast prescribes (John 10:30). In this vision John uses the texts that describe the actual setting up and hallowing of the Holy Place (Ex. 40:17-35), and its liturgical climax of II Chronicles 3-5; "that then the house was filled with a cloud so that the priest could not minister because of the cloud for the glory of the Lord filled the house of God."

*Dr. Farrer, p. 119.

**See this book, p. 106.

***Dr. Farrer, p. 140.

****ibid., p. 142.

*****ibid, p. 156.

*****ibid, p. 146.

Vision V also weaves the themes of Dedication and Passover together. The ceremony of pouring out the bowls completes the self destruction of what the plagues of Egypt stand for.

--- Vision VI ---

In Vision VI the Word of God is the risen Christ. John diverges however when the rider of the white horse, the risen Christ, becomes the royal bridegroom. The bridegroom appears in Passover.

In the ceremony of the overthrow of Babylon the Canticles (Song of Solomon) is read, also Psalm 45 when the bride appears. The Alleluia Psalms are also used at Passover.

"Pentecost stands between Passover and the Harvest Home of the Universe. This thousand year millenium is not an inspiration of John's but a Rabbinic commonplace. The doctrine of the millenium was a part of the Rabbinic teaching regarding the time between the days of the Messiah and the world to come."*

--- Vision VII ---

In the holy season, the New Year introduced the Tabernacles of dominion. John presents the great white throne followed by a new heaven and a new earth (Vision VII). The New Year sign is a woman adorned as a bride, and it is immediately followed by Tabernacles or the sabbath completeness, the consummation of the marriage oneness. The promise of the name "Immanuel" is actualized—God with us. Dedication follows again with the vision of the bride herself and Passover in the phrase, "Come quickly."

Dr. Farrer has much to say about the number symbolism of the Apocalypse, the relationship of the jewels to the twelve tribes and the function of riddles in Hebrew literature. Rabbinic tradition included many mystical elements which later developed into Jewish cabbalism and was the basis of the gnostic heresy of the early Christian church. A few of his points in summary will be interesting:

"The Apocalypse is entirely within the limits of the Christian tradition of the first century of the Christian era. Mark 13 furnishes the pattern. In John's day there were "wars and rumors of wars," conflicts. In the emperors of Rome the Christians believed they saw the appearance of Anti-Christ, the false Christ. In Apocalyptic literature great disasters were the sign of the appearance of the Son of Man with clouds."**

"This is not new material, but carries on Jesus' own words. Previous apocalypses supply the material and ideas. But the form is quite original with John. John is making a new form of literature. It happens that he had no successor. He combines the symbolic week, the seven-fold pattern, the sacred year, the scheme of traditional eschatology, Jesus' own prophecy or apocalypse found in Mark 13 and Matthew 24-25, and then he works all around a diagram, knowing he will never get lost."***

"The diagram as John came back over it retains the enrichments of meaning with which the previous movements have overlaid it. These afford materials for the fresh movement and give rise to that continually varied embellishment of a cyclic pattern which is the literary miracle of the Apocalypse. The name given to this kind of diagram is "pleroma" meaning "the fullness". And in John's apocalypse, the number and figure has attained its pleroma. Paul uses this phrase in Ephesians.**** It was common among the early Christians. To Paul the pleroma is the body of Christ. John follows Paul and goes farther. He introduces the eighth point all the way through, which is the repetition of the first again, just as there are seven notes in the scale, and the eighth is the first again, and as there are seven days in the week, and the eighth is the first again."*****

"The poem is the revelation and the revelation is the poem. He sees what he writes and he writes what he sees."*****

*Ibid, p. 173.

**Ibid, p. 302.

***Ibid, p. 306.

****See p. 21, this book, Footnote.

*****Dr. Farrer: p. 307.

*****Ibid, p. 313.

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